



Fazaail Ramzan o Roza

Anwaar o Tajalliyaat

Barakaat o Samaraat

Musannif

Shaikh Abdu Adnan Muneer Qamar
(Hafizahullah)

Roman Transliteration

Rehan Syed Barey

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Translitrators Note:

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ، وَصَلَاةُ وَسَلَامٌ عَلَى رَسُولِ اللَّهِ وَ عَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَّا بَعْدُ:

Shaikh Abu Adnan Muneer Qamar (hafizahullah) ne is kitaabcha: “Fazaail e Ramzan o Roza” ko bahut hi mufeed maalumaat ke saath tarteef diya hai. Is kitaab ka pehla roman edition 2019 mein shaaya hua. Is (2025) ke edition mein puraane edition mein maujood khaamiyo’n, ghalatiyo’n ko sahi karne ke saath-saath, Quran ki Aayaat aur Ahadees ke arbi matan ko shaamil kiya gaya hai. Qurani aayaat ko <https://quranwbw.com/> se copy kiya gaya hai aur doosre arbi matan ko asal urdu pdf dekh kar type kiya gaya hai.

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Aapse adaban guzaarish hai ke is kitaab ko padhne ke baad doosro’n ke saath sawaab-e-jaariya ki niyyat se zaroor share keejiye. Allah meri is koshish ko meri aur logon ki islaah aur ukhrawi kaamyabi ka zariya banaae aur qubool farmaae. Aameen

وَصَلَّى اللَّهُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ.

Duaao’n ka taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

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Harf e Guftanee:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ:

Qaraeen e Giraami! Assalamualaikum wa Rahmatullahi wa Barakatahu,

Maah e Ramzan ul Mubaarak aur roza ke fazaail o masaail aur is mauzoo se mutaalliqa zaeef o manghadat ahadees par mukhtasar andaaz ke hamare do (2) rasaail shaaya ho kar aap tak pohonch chuke hain. Jabke ye isi silsila ka teesra risaala ye kitaab hai, jis mein ham ne tafseel ke saath Maah e Ramzan ul Mubaarak aur roza ke anwaar o tajalliyaat, fazaail o barakaat aur fawaaid o samaraat zikr kar diye hain.

Ye kitaab darasal hamari un radiyaai taqareer¹ ka ek (1) hissa hai. Jo Muttahida Arab Imaraat² ke Radio Ummul Qwain ki Urdu Service se rozaana program “Deen o Duniya” ke tahat nashr huee’n. Pehle radio aur phir cassettes, CD’s, DVD’s ke zariye hamare samaeen ne un taqareer se istifaada kiya aur ab ham unhe’n apne qaraeen ki khidmat mein kitabi shakl mein pesh karne ki saadat haasil kar rahe hain. Aur Allah se dua-go hain ke wo hamari is khidmat ko sharf e qubool se nawaaze aur ham sab ke liye ise saadat e daraen³ ka zariya banaae.

Is kitaab ki maujooda shakl o tadween par ham apni lakht e jigar Shakila Qamar ke shukr-guzaar aur uske liye dua-go hain:

بَارَكَ اللَّهُ فِي أَوْقَاتِهَا وَأَعْمَالِهَا وَتَقَبَّلَهَا مِنْهَا وَوَفَّقَهَا لِلْمَزِيدِ.

Ham apne dost Janab Abu Muhammad Shahid Sattar Sahab (Kano Company, Al Khobar) ke shukr-guzaar hain, jinho’n ne apni guna-go’n masrufiyaat ke bawujood bade khuloos o mohabbat ke saath baaz deegar rasaail ki tarha is kitaab ki composing ki:

¹ T: radio par maujood taqareer [RSB]

² T: United Arab Emirates [RSB]

³ T: Dono jahaano’n ki kaamyabi [RSB]

فَجَزَاهُ اللَّهُ فِي الدَّارَيْنِ وَوَهَبَ لَهُ مِنَ الصَّالِحِينَ.

Aise hi naasipaasi¹ hogi agar apne dost Janab Muhammad Rahmatullah Khan Sahab (Advocate, Al Khobar) ka shukriya adaa na kare'n. Jin ka khuloos o mohabbat aur duaen hamara hausla badhaati hain aur jo hamari kitabo'n, cd's aur cassettes ko Hindustan mein aam karne ke jazbe se sar-shaar, shab-o-roz masroof e kaar rehte hain:

بَارَكَ اللَّهُ فِي جُحُودِهِ وَأَوْفَاتِهِ، آمِينَ.

وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

Abu Adnan Muhammad Muneer Qamar Nawabuddin,

Tarjumaan Supreme Court, Al Khobar o Daaiya Mataoon, Maraakiz Dawah o Irshad
(Ad Dammam, Al Khobar, Ad Dahrhan) Saudi Arabia
11th Safar 1423h – April 23rd, 2002

¹ T: (نا سِپاسی) Naashukra pan, ehsan faramoshi, namak-haraami [RKT]

Fazaail Ramzan o Roza (Anwaar o Tajalliyaat o Barakaat o Samaraat):

Maah e Ramzan ul Mubaarak aur roze ke be-shumaar fazaail o barakaat aur fawaaid o samaraat¹ hain, jin mein se baaz ka zikr to khud kitaab e Ilaahi Quran e Karim mein bhi aaya hai aur kuch Nabi e Akram ﷺ ke irshadaat mein mazkoor hain. Aur ukhrawi o roohani fazaail o barakaat ke saath-saath roze ke bahut saare maaddi o tibbi fawaaid o samaraat aur munaafa o mafadaat² bhi hain. Jin ka tazkira aage chalkar apne-apne muqaam par aata jaaega.

① Quran e Karim Ki Roo Se

Sabse pehle aaiye Quran e Karim ke us hissa ka mutaala-a kare'n, jis mein ramzan o roza ke na sirf fazaail o barakaat hi ka tazkira hai. Balke roze ke kitne hi masaail o ahkaam bhi aagae hain. Quran e Karim ka wo hissa Surah al-Baqara ki aayat 183 se lekar 187 tak hai.

Farziyyat e Roza:

Us hissa ki pehli hi aayat mein roze ki farziyyat bayaan karte hue Allah Ta'ala ne irshad farmaya hai:

Aye Imaan Waalo! Tum Par Roza Farz Kiya Gaya Hai, Jis Tarha Tum Se Pehle Logo'n Par Bhi Farz Kiya Gaya Tha. Taake Tum Mein Taqwa o Parhezgaari Ki Sifat Paeda Ho.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
(Surah-al-Baqara: 183)

Qurani Ahkaam o Masaail e Roza:

Agli aayat mein roze ke mukhtalif ahkaam o masaail zikr kiye gae hain, chunache irshad e Ilaahi hai:

¹ T: (نُفْرَة) Nafaa, faaeda, natija, haasil, badla, ewaz [RKT]

² T: Faaeda, nafaa, bhalaai [RKT]

Ye Ginti Ke Chand Din Hi To Hain, Pas
 Tum Mein Se Jo Shakhs Bimaar Ho Ya
 Safar Mein Ho To Wo Doosre Dino'n
 Mein Us Ginti Ko Poora Karle Aur
 Taaqat Rakhne Waale Fidiya Mein Ek
 (1) Miskeen Ko Khana Khilaade'n Aur
 Jo Shakhs Neki Mein Sabqat Karle,
 Wo Uske Liye Behtar Hai, Lekin
 Tumhare Haq Mein Afzal Kaam Roze
 Rakhna Hi Hai. Agar Tum Ilm Rakhte
 Ho.

إِيَّامًا مَّعْدُودَتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ
 عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ
 يُطِيقُونَ فَدْيَةً طَعَامُ مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ
 خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ
 إِنْ كُنْتُمْ تَعْلَمُونَ.

(Surah-al-Baqara: 184)

Yaha'n ye baat zehen mein rakhe'n ke ibtida e islam mein jab log abhi
 roza rakhne ke aadi nahi hue the, to Allah Ta'ala ne unhe'n ye riaayat
 de rakhi thi ke chaahe tum khud roza rakho ya fidiya mein kisi miskeen
 ko khana khilaado. Tumhe'n ikhtiyaar hai, magar tumhare liye behtar
 roza rakhna hi hai. Aur jab logo'n ke dilo'n mein imaan raasikh ho gaya
 to Allah Ta'ala ne ye riaayat khatam farmadi aur hukm de diya ke roza
 hi rakhna hoga. Is tarha us rukhsat o riaayat ko isse agli hi aayat ne
 mansookh¹ kar diya. Jaisa ke mutaddid ahadees se bhi pata chalta hai.
 Lekin Sahih Bukhari aur deegar kutub e hadees mein *tarjuman ul quran*
 Hazrat Abdullah bin Abbas رضي الله عنه se ek (1) qaul marwi hai. Jiski roo se ba-
 zaahir youn lagta hai ke wo is aayat mein naskh² ke qaayal nahi, balke
 wo ise mohkam³ maante the. (Fath al-Baari: V8 P79; Irwa al-Ghaleel: V4 P17)

Jabke unhi se ek (1) doosri riwayat bhi saabit hai, jisse unka ye nazariye
 maaloom hota hai ke wo bhi naskh ke qaayal the. Jaisa ke Tafseer Ibne
 Jareer, Al Muntaqa Ibn Jarood aur Sunan Kubra Bayhaqi mein Uzrah ke
 tareeq se unka qaul marwi hai. (Irwa al-Ghaleel: V4 P18)

Shaikh Muhammad Nasiruddin Albani رحمته الله ne Irwa ul Ghaleel mein in
 har-do qism ki riwayaat ke maabaen jamaa o tatbeeq zikr karke us
 ishkaal ko bhi rafa kar diya hai. Jiski tafseel mazkoora kitaab ki jild 4 ke

¹ T: (منسوخ) Mustarad, matrook, baatil, tabdeel-shuda [RKT]

² T: Tardeed, mansookhi [FL]

³ T: (مُحْكَم) Pakka, paaedaar, mazboot, mustahkam [RKT]

P17-25 par dekhi ja sakti hai. Jaha'n deegar kai ahem mauzuaat bhi aagae hain.

Gharz, roza ya fidiya ke ikhtiyaar ki rukhsat ko mansookh karne waali agli hi aayat mein irshad e Ilaahi hai:

Ramzan Wo Mubaarak Mahina Hai,
Jis mein Quran Utaara Gaya. Jo
Logo'n Ke Liye Hidaayat Hai Aur Jis
mein Hidaayat Aur Haq o Baatil Ki
Tameez Ki Nishaniya'n Hain. Tum
Mein Se Jo Shakhs Us Maah Mein
(muqem o tandrust) Ho, Uske Liye
Roza Rakhna Zaroori Hai.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ ۚ فَمَنْ
شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ

(Surah-al-Baqara: 185)

Aayat ke is hissa mein Allah ne fidiya waali rukhsat ko khatam kar diya, albatta mareez o musafir ke liye rukhsat e qazaa¹ ko bar-qaraar rakhte hue farmaya:

Aur Haa'n Tum Mein Se Jo Shakhs
Mareez, Ya Musaafir Ho, Use
Doosre Dino'n Mein (qaza roze rakh
kar) Ye Ginti Poori Karna Hogi. Allah
Ka Iraada Tumhare Liye Asaani
Karne Ka Hai, Sakhti Ka Nahi (wo
chahta hai ke) Tum Ginti Poori Karlo
Aur Allah Ki Di Hui Hidaayat Ke
Mutaabiq Uski Badhaiyaa'n Bayaan
Karo Aur Uska Shukr Karo.

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخْرٍ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ
الْعُسْرَ ۚ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى
مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ.

(Surah-al-Baqara: 185)

Imam Ibne Kaseer رحمته الله ne 'وَلِتُكَبِّرُوا' ke tahat likha hai ke: "Ye aayat is baat ki daleel hai ke Eid ul Fitr mein bhi takbeere'n

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ.

"kehni chaahiye". (Tafsir Ibne Kasir (urdu): V1 P255 [Maktaba Taamiraat Insaaniyat,

¹ T: (رخصت قضاء) Koi shakhs kisi makhsos soorat e haal ya zaroorat ki bina par kisi cheez se maazoor ho [RSB]

Targheeb e Dua:

Dua ki qubooliyat ko roze ke saath choonke ek (1) khaas munaasabat hai. Lihaaza roze ke ahkaam ka bayaan mukammal karne ke maabaen hi us taraf ishaara karte hue farmaya:

(Aye Nabi!) Jab Mere Bande Mere Baare Mein Aap Se Sawaal Kare'n (to farma de'n ke) Main Bahut Hi Qareeb Hoo'n. Main Har Pukaarne Waale Ki Dua o Pukaar Ko Qubool Karta Hoo'n. Jab kabhi Bhi Koi Mujhe Pukaare. Pas Logo'n Ko Bhi Chaahiye Ke Wo Meri Baat Maan Liya Kare'n Aur Mujh Par Imaan Rakhe'n Usse Unhe'n Rushd o Hidaayat Naseeb Hogi.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ.
(Surah-al-Baqara: 165)

Ramzan ul Mubaarak mein Allah Ta'ala se ba-kasrat duaen karne ki taraf mukhtasar sa ishaara karne ke baad phir se ahkaam e ramzan o roza ka bayaan shuru kar diya aur farmaya:

Roza Ki Raato'n Mein Tumhare Liye Apni Biwiyo'n Se Milna Halaal Kiya Gaya Hai. Wo Tumhara Libaas Hain Aur Tum Unka Libaas Ho. Tumhari Poshida Khiyaanato'n Ko Allah Ta'ala ne Maaloom Kar Liya Hai. Usne Tumhari Tauba Qubool Farma Kar Tumse Dar-guzar Farma Liya Hai. Ab Tumhe'n Apni Biwiyo'n Se Mubasharat Karne Aur Allah Ki Likhi Hui Cheez (aulaad) Ko Talaash Karne Ki Ijaazat Hai. Aur Tum Khaate Peete Raho, Yaha'n Tak Ke Subh Ka Safed Dhaaga (raat ke) Siyaah Dhaage Se

أَجَلَ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ
هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ
أَنْكُمْ كُنْتُمْ تُخْتَلُونَ أَنْفُسَكُمْ فَتَابَ
عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُمْ
وَابْتَغُوا مِمَّا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا
حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ
الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى
الْأَيْلِ وَلَا تُبَاشِرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي
الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا
كَذَلِكَ يَبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ.

Zaahir Ho Jae. Phir Raat Tak Roze Ko Poora Karo Aur Aurato'n Se Us Waqt Mubasharat na Karo, Jabke Tum Masaajid Mein Etekaaf Kiye Hue Ho. Ye Allah Ki Qaayam-karda Hudood Hain, Tum Unke Qareeb Bhi Mat Jaao. Isi Tarha Allah Ta'ala Apni Aayate'n Logo'n Ke Liye Bayaan Farmata Hai, Taake Wo Muttaqi o Parhezgaar Ban Jaaen.

Is aayat ke jin alfaaz mein mazkoor hai ke *"Tumhari Poshida Khiyaanato'n Ko Allah Ta'ala Ne Maaloom Kar Liya Hai"* is hissa ka mafhoom is pas e manzar ke saath marboot¹ hai ke ibtida e islam mein iftaar se lekar namaz e isha tak khana-peena aur jima karna jaaiz tha aur agar koi usse pehle hi so gaya to neend aate hi sab haraam ho gaya. Usse Sahaba Ikram رضي الله عنه ko qadare mashaqqat hui aur unse khataaen bhi sarzad huee'n, jinhe'n khiyaanat se taabeer kiya gaya hai.

Ibne Kaseer aur deegar kutub e tafseer mein Hazrat Qais aur Hazrat Umar Farooq رضي الله عنه ke waaqiaat bhi manqool hain, ke wo kis mashaqqat mein muhtala hue aur kya khiyaanat kar baethe. Al-ghariz Sahaba Ikram رضي الله عنه ne Nabi e Akram ﷺ ke saamne us mashaqqat ki shikayat ki to Allah Ta'ala ne ye aayat naazil farmai aur roze ki raato'n mein akal o shrub² aur jima ki aam ijaazat dedi aur saabiqa khataao'n ko maaf karne ka elaan bhi farma diya. (Tafsir Ibne Kasir: V1 P262-263)

② Hadees Shareef Ki Raushni Mein

Farziyyat o Rukniyyat e Roza:

Ramzan ul Mubaarak ke roza ki farziyyat o fazaail aur baaz masaail se mutaalliqa qurani ayaat ki tarha hi hamare Nabi e Rahmat ﷺ ki ahadees mein bhi ramzan ul mubarak ke roze farz qaraar diya gae hain

¹ T: (مربوط) Rabt kiya gaya, waabasta, laga hua, pewasta [RKT]

² T: Khaana aur peena [RSB]

aur na sirf ye ke farz qaraar diye gae hain, balke unhe'n islam ke 5 arkaan mein se ek (1) rukn ka darja diya gaya hai.

Jaisa ke Sahih Bukhari o Muslim mein irshad e Nabawi ﷺ:

Islam ki buniyad 5 cheezon par hai: Is baat ki shahadat dena ke Allah ke siwa koi maabood e bar-haq nahi aur Hazrat Muhammad ﷺ Allah ke rasool hain aur namaz qaayam karna aur zakat adaa karna aur ramzan ul mubarak ke roze rakhna aur baitulalh shareef ka hajj karna.

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَصِيَامِ رَمَضَانَ وَحَجِّ الْبَيْتِ.

(Irwa al-Ghaleel: V3 P248; Mishkaat [tehqeeq Albani]: V1 P10)

Yaad rahe ke ramzan ul mubarak ke roze 2 hijri Shaban ki do (2) taareekh baroz peer farz kiye gae the. (Neel al-Autaar: 2/4/186; Fiqh as-Sunnah: V1 P433)

③ Fazaail o Barakaat Aur Fawaaid o Samaraat Ramzan o Roza

Hadees e Rasool ﷺ mein ramzan ul mubarak aur roze ke be-shumaar fazaail o barakaat aur fawaaid o samaraat bayaan kiye gae hain. Jin mein se chand ye hain:

1) Ikhlās e Lillah Ka Munfarid Mazhar:

Tamaam ibadaat mein se roza ek (1) infiraadi haisiyat rakhta hai. Iske siwa islam ke tamaam arkaan ka kisi na kisi had tak zaahir se bhi ek (1) taalluq hai. Jaise namaz ko hi le lejiye ke ye poshida nahi reh sakti. Balke jab Surah al-Baqara mein waarid hukm e ilaahi:

Aur Ruku Karne Waalo'n Ke Saath

وَأَزْكُوا مَعَ الرُّكْعَيْنِ.

Ruku Karo. (Surah-al-Baqara: 43)

Ke tahat koi shakhs baa-jamat namaz adaa karega to poori jamat use masjid mein aate jaate aur namaz adaa karte dekhegi. Hajj ki adaaegi par saekdon hazaron nahi, balke laakhon hujjaj ka jamm-e-ghafeer use manaasik e hajj o umra adaa karte dekha hai. Aur zakat hai to wo

bhi kam-az-kam dene aur lene waale do (2) aadmiyo'n ke maabaen hogi, magar roza.... Roza wo munfarid ibaadat hai ke ek (1) waqt uska taalluq zaahir se bilkul hi toot jaata hai aur sirf aabid o maabood ka baahami maamla hi reh jaata hai.

Masalan waalidain, behen, bhai, biwi, baccho'n ya dost, ahbaab ke saath milkar sehri khaai. Magar jab wo bathroom, kitchen ya kisi bhi muqaam par tanha hai, to bani-noo e insaan to kya, tamaam makhluqaat mein se koi parinda tak bhi use nahi dekh raha hota. Aise mein jab baahar shiddat kid hoop aur garmi ho to insaan ka nafs e ammaara¹ use ye tiftl-tasalliyaan² deta hai ke us tanhaai mein agar tum thande paani se shaadkaam³ holo, to kaun dekh raha hai?

Aur kis ka dar hai? Aen usi waqt rozadaar ka zaat e Ilaahi par ghair mutazalzal imaan aade aata hai. Uska zameer bedaar ho jaata hai aur use jhinjhod kar bataata hai ke us tanhaai mein paani peene mein bhi us zaat ka dar hai jo shae-rag se bhi qareeb-tar hai aur paani ke mu'n se pet tak jaane ke raaste mein hi jiska ghar hai. Kyounke Surah Qaaf mein irshad e Ilaahi hai:

Aur Ham To Apne Bande Ki Shae-rag
Se Bhi Ziyaada Qareeb Hain.

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ.

(Surah Qaaf: 16)

2) Ghair Mutazalzal Imaan Aur Uski Jaza:

Us yaksooi o tahnaai ke lamhaat mein agar use firk e aakhirat aur khauf e Ilaahi na ho. Allah Ta'ala ke lateef o khabeer aur aleem o raqeeb hone par uska mazboot o mohkam imaan na ho to wo kabhi bhi roza ki takmeel na kar paae. Ye daulat e imaan hi ka karishma hai ke aatish-baar⁴ garmi aur tashna-kaami⁵ mein bhi wo rozadaar ko thande paani se shaad-kaam nahi hone deta aur ek (1) ghoont bhi gale se neeche nahi utaarne deta.

¹ T: (نَفْسِ أَمَّارَةٍ) Gunaaho'n par aamaada karne waala qalb [RKT]

² T: (طِفْلٍ تَسَلَّى) Dil behlaane ki baate'n, jhooti tasalli [RKT]

³ T: Baa-muraad, kamyaaab, khush-haal [FL]

⁴ T: (آتِش بَار) Aag ya gola-baarood barsaane waala [RKT]

⁵ T: (تَشَنَّهُ كَامِي) Naakaami, unfortunate [RKT]

Ye imtiyazi aur infiraadi haisiyat tamaam ibadaat mein se sirf roze ko haasil hai. Yehi wajah hai ke Sahih Bukhari o Muslim aur Nasai ki Hazrat Abu Huraira رضي الله عنه se marwi e qudsi mein Allah Ta'ala farmata hai:

Bani e Adam ka har amal usi ke liye hai, siwaa e roze ke. Wo mahez meri khushnoodi ke liye hi hota hai aur uska ajar o sawaab bhi khud main hi doonga.

(Ba-hawaala Riyaaz as-Saaliheen (Al Arnaout) P478 [Dar al-Maimoona, Dimishq Edition]; Sahih al-Jaame: 2/4/119)

Sahih Bukhari mein is hadees e qudsi ki ek (1) aur riwayat ke ye alfaaz bhi warid hue hain:

Mera banda khana peena aur halal shehwat ko poora karna bhi meri raza ki khatir chod deta hai. Roze meri raza ke liye khaas hain aur unki jaza bhi khud main hi doo'nga aur ek (1) neki ka badla das-guna hai.

(Ba-hawaala Riyaaz as-Saaliheen (Al Arnaout) P478 [Dar al-Maimoona, Dimishq Edition]; Sahih al-Jaame: 2/4/119)

Sahih Muslim ki ek (1) riwayat mein hai:

Bani e adam ke har nek amal ka badla badha Chadha kar diya jaata hai. Har neki ka badla 10 guna se lekar 700 guna tak diya jaaega. Lekin Allah ka irshad hai: Siwaa e roze ke, wo mahez meri raza ke liye sar-anjaam paata hai aur uska ajar o sawab bhi khud main hi doonga. Kyounke wo shehwat aur kahan peena meri wajah se chodta hai.

(Ba-hawaala Riyaaz as-Saaliheen (Al Arnaout) P478 [Dar al-Maimoona, Dimishq Edition]; Sahih al-Jaame: 2/4/119)

Andaaza farmaen ke roze ki is imtiyazi o infiraadi haisiyat o muqaam mein doosra koi amal iska kya muqaabla kar paaega?

3) Akhlaaqi o Roohani Tarbiyat Ka Mahina:

Ambiya o Rusul (صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ أَجْمَعِينَ) ki besat¹ ka buniyadi maqsad Allah Ta'ala ki tauheed o yaktaai aur be-hamtaai² ujaagar karna, akhlaaq e insaani ko sawaarna aur akhlaaqi aqdaar³ ko farogh dena hai aur Nabi e Aakhir uz Zama Hazrat Muhammad Mustafa ﷺ ne khud apni zabaan e Mubarak se bhi apni besat ka yehi mansab e jaleel aur maqsad e azeem bayaan farmaya hai.

Chunache Al Adab al-Mufrad Imam Bukhari رحمه الله, Mustadrak Haakim, Shob al-Imaan Bayhaqi, Musnad Ahmad, Muwatta Imam Maalik aur Tabaqaat Ibne Saad mein Hazrat Abu Huriara رضي الله عنه se marwi irshad e Nabawi ﷺ hai:

Main makaarim e akhlaaq (saaleh akhlaaq) ki takmeel ke liye mab-oos kiya gaya hoo'n. إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ (مَكَارِمِ) الْأَخْلَاقِ.
(Sahih al-Jaame: 1/2/285; Silsila Ahadees as-Sahiha: V1 P75)

You'n to sabhi arkaan e islam hi insaan mein akhlaaqi o roohani aqdaar ke farogh o irtiqa⁴ ka kaam karte hain, magar roza aisi ibaadat hai ke ye baaqi arkaan ki nisbat akhlaaqiyaat ke itmaam o takmeel ke liye sabse ahem tarbiyat-gaah aur ek (1) taweel training hai. Balke agar maah e ramzan ke rozo'n ko "*refresher course*" ka naam diya jaae to be-jaa na hoga.

Dekh leejaye ke iqraar e tauheed o risaala, agarche muslaman hone ke liye shart e awaal hai. Magar poori zindagi mein sirf ek (1) hi baar farz hai. Namaz hai to wo bhi chand minto'n mein adaa ho jaati hai aur rozaana ki panj-gaana namaz par sarf hone waala kul waqt ek (1) ghanta bhi nahi banta.

Zakat saal bhar mein sirf ek (1) baar adaa ki jaati hai aur hajj agarche awaam un naas se kaafi waqt le leta hai. Lekin jo log ba-haisiyat aur ashaab e daulat o sarwat hain, wo apne tez-tar wasaail ki bina par

¹ T: (بُعِثْتُ) Paeghambar bana kar bheje jaane ka amal, risaalat ka zamana, risaalat [RKT]

² T: (بِمِثَالِي) Baraabari, mumaasalat, similarity of status [RKT]

³ T: (أَقْدَار) Qadr o qeemat, paemaane [RKT]

⁴ T: (الرُّتْبَا) Martaba darje muqaam ki bulandi, taraqqi [RKT]

mahino'n ki is masaafat aur ibaadat aur riyaa'at ko hafta-ashra mein hi samet kar fariza e hajj o umrah ki adaa'egi se subukdosh¹ ho sakte hain.

Aur agar behri ya barri raasto'n se waadi e hijaz aur harmain sharifain tak pohonchne aur hajj e baitullah mein sarf hone waale kul waqt ka andaaza lagaaen to bhi kheen ch taan kar ye 2-3 maah hi bante hain. Jabke ye hajj bhi ek musalman ki zinadgi mein is par sirf ek (1) hi martaba farz hai. Lekin roza.... Roza ek aisi ibaadat hai, jo ke sin e tameez o rushd² se lekar taa-dam e wapisee'n³ har musalman par har saal ramzan ul mubarak ka poora mahina farz hai. Jaisa ke Surah al-Baqara mein irshad e Baari Ta'ala hai:

Tum Mein Se Jo Shakhs Maah e
Ramzan Ko (muqem o tandrust
hone ki haalat mein) Paae Wo Us
Maah Ke Roze Rakhe.

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ.

(Surah-al-Baqara: 185)

Is irshad ki taameel har saal ek (1) maah, yaane kam-az-kam 360 ghante ke liye musalman se islami qawaaid o zawaabit ki pabandi se hi mumkin hai. Kyou nke agar ek (1) roza ka waqt sirf 12 ghante shumaar kiya jaae to 30 dino'n ke mahina ki soorat mein haalat e roza ke itne 360 ghante hi bante hain. Aur ye taweel riyaa'at insaan mein tat-heer e qalb⁴, tasfiya e baatin⁵, tehzeeb e nafs aur aise ausaaf e hameeda o muhaasin e jaleela paeda kar deti hai.

Jo haqiqatan buland akhlaaqi ka turra e imtiyaz hain. Aur sabse badhkar ye ke roza insaan mein taqwa o parhezgaari ki sifat paeda karta hai. Jo sabse qeemti cheez hai aur khud Allah Ta'ala ne bhi roze ka falsafa

لَعَلَّهُمْ يَتَّقُونَ "Taake Tum Parhezgaar Ban Jaao" hi bataaya hai.

¹ T: (سُبُك دوش) Kisi amr ya zimmedaari se faarigh ho jaane waala [RKT]

² T: (رُشْد و تَمِيز) Pukhtagi, saliqa, tehzeeb [RKT]

³ T: (تا دَم واپسِیں) Jab tak lautne ka waqt na aae (yaane maut ka) [RSB]

⁴ T: (تَطْهِیرِ قَلْب) Dil ki paakeezgi, dil ki safaai [RKT]

⁵ T: (تَصْفِیَّةٔ بَاطِن) Qalb ki safaai, purity of heart [RKT]

Andaaz e Tarbiyat:

Maah e Ramzan akhlaaqi o roohani tarbiyat o training ka mahina hai. Is baat ko samajhne ke liye hame'n Nabi e Akram ﷺ ke bataae hue roze ke adaab aur qawaaid o zawaabit ko pesh e nazar rakhna hoga.

Masalan Sahih Bukhari o Muslim, Abu Dawood o Nasai aur Muwatta Imam Maalik mein Hazrat Abu Huraira رضي الله عنه se marwi irshad e Nabawi ﷺ hai:

Tum Mein se jab kisi ne roza rakha hua ho, to use chaahiye ke fahash-goi o badd-kalaami aur suqiyaana zabaan-daraazi¹ na kare aur agar koi doosra shakhs usse gaali-galoch aur ladaai-jhagda karna bhi chaahе, to wo use kehde ke bhai! Main to roze se hoo'n.

إِذَا كَانَ يَوْمُ صَوْمٍ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْحَبْ، فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ.

(Riyaz as-Saaliheen: P485; Sahih al-Jaame: 2/4/119)

Sahihaan o Sunan ki is hadees mein Nabi e Akram ﷺ ne rozadaar ko zabaan par control karne aur uske tahaffuz ka hukm farmaya hai aur bataaya hai ke fahash o badd-kalaami, gaali-galoch aur ladaai-jhagde se kulli taur par parhez karna roze ke aadaab mein se hai.

Aise hi Sahih Bukhari, Sunan Abu Dawood, Tirmizi aur Musnad Ahmad mein Hazrat Abu Huraira رضي الله عنه se hi marwi irshad e Nabawi ﷺ hai:

Jo rozadaar ki roze ki haalat mein jhoot bolne aur us par amal karne se baaz nahi rehta. Allah Ta'ala ko uske khana-peena chodne (aur bhooka pyaasa marne) ki koi zaroorat nahi.

مَنْ لَمْ يَدَعْ قَوْلَ الزُّوْرِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ.

(Riyaz as-Saaliheen: P475; Sahih al-Jaame: 2/4/199)

Is irshad e giraami mein ye bata diya ke roze ki haalat mein jhoot na bolna bhi qubooliyat e roza ki ek (1) shart hai aur agar koi shakhs roza bhi rakhe aur jhoot bhi bolta jae to use roze ka sawab nahi hoga. Wo

¹ T: (زبان دَرّازی) Gustaakhi, bad-zabaani, behooda-goi [RKT]

khwah-ma-khwah hi bhook o pyaas bardasht kar raha hai.

Maaloom hua ke roza usi cheez ka naam nahi ke tuloo e subh saadiq se lekar ghuroob e aftaab tak khane peene se mu'n band kar liya jaae. Balke roze ke kuch aur bhi taqaaze hain, jo uski qubooliyat ke liye zaroori bhi hain, balke youn keh le'n ke sirf mu'n pet aur sharam-gaah ka hi roza nahi, balke tamaam azaa e jism ka roza hona chaahiye.

Rozadaar zabaan se fahash-goi, darogh-goi o kizb-bayaani yaane jhoot bolne, gaali-galoch karne, gheebat o chughli khaane se qatai parhez kare. Dil o dimaagh ko awaargi o badd-khayali se ro-ke aur tasawwuraat ki duniya mein khwaabo'n ke mahel taiyaar karne aur jismani o zehni ayyashi se baaz rahe.

Aankho'n ko pareshan-nazri se bachaae. TV, VCR aur Internet waghaira par film-beeni karne aur raah chalti aurato'n ko taadhne aur taank jhaank karne se bache aur apne kaano'n ko najaaiz baato'n, naa-zeba o naa-rawa awaazo'n, geeto'n, gaano'n aur mausiqi ya saazo'n se mehfooz rakhe aur jis tarha chughli khane se zabaan ko ro-ke, usi tarha hi chughli sunne se kaano'n ka tahaffuz kare. Kyouнке ye tamaam buraiya'n jaha'n muaasharati naasoor ki haisiyat rakhti hain, wahee'n ye sab umoor adaab e roza ke bhi khilaaf hain.

Jo shakhs mahina bhar apne aapko in buraiyo'n se bachata rahega, uski ek tarha se training ya tarbiyat ho jaaegi. Jo in buraaiyo'n se bachne ke liye saal bhar uske kaam aaegi aur utne mein phir ye maah e mubaarak aajaaega.

4) Refresher Course:

Maah e Ramzan ul Mubaarak ki har saal aamad bhi Rabb e kaaenaat ka ek (1) ehsaan e azeem hai. Kyouнке deed o shuneed¹ ki baate'n aur amukhta² sabaq ko bhool jaana insaani fitrat ka khaassa hai, jaisa ke maaroof hai:

Insaan Khataa o Bhool Se Murakkab الْإِنْسَانُ مُرَكَّبٌ مِّنَ الْخَطَا

¹ T: (دید و شنید) Maamooli mulaqaat, jaan-pehchaan [RKT]

² T: (آموخته) Padhe hue sabaq ko phir se padhna, yaad kiya hua, seekha hua, pichla sabaq [RKT]

Hai.

وَالسَّيَّانِ.

Aur gaahe-maahe use yaad-dahani ki zaroorat rehti hai, jaise sarkari taaleemi idaaro'n ke asaatisa ko bhi kabhi kabhi ek (1) mukhtasar sa course karaaya jaata hai. Taake unki khwabeeda¹ tadreesi salahiyato'n ko jilaa² di jaae aur wo phir se tandahee³ ke saath tadreesi faraaiz o khidmaat sar-anjaam dene lage'n. Us course ko hi "refresher course" kaha jaata hai.

Bilkul isi tarha hi saal ke 11 mahino'n mein musalman ki amali quwwato'n mein aahista aahista zoaf o kamzori dar-aati⁴ hai. To itne mein Allah ki karam-gustariyo'n⁵ aur inayato'n ka mahina "Ramzan ul Mubaarak" phir aajaata hai. Jo rozadaaro'n ke liye akhlaaqi o roohani tarbiyat-gaah ya refresher course ka kaam karta hai. Unki amali kamzoriyo'n aur kotahiyo'n ka izaala karta hai aur unhe'n phir se nae josh o jazba e ataa-at ke saath maidan e amal mein laa-khada karta hai.

Allah Ta'ala ham sabko is maah e mubaarak ki saadato'n se behrawar hone aur apne amaal ki islaah karne ki taufeeq se nawaaze. Ameen

5) Rozadaaro'n Ka Muqaam o Martaba Aur Mansab e Aali:

Saabiq sutoor mein ham arz kar chuke hain ke Ramzan ul Mubaarak akhlaaqi o roohani training ya tarbiyat ka mahina hai aur deegar arkaan e islam ki nisbat ye ek taweel aur kathin course hai aur ye bhi ek aam duniya-daari usool aur musallama qaaeda hai ke koi course jitna mushkil aur taweel ho. Is par milne waala mansab bhi utna hi aala aur moazzaz hota hai aur aisa course paas karne waalo'n ko ba-asaani koi na koi gazette post ya baa-izzat service mil jaati hai. Usi tarha hi rozadaaro'n ka ye course qadre kathin aur mushkil mehsoos hota hai, to qanoon o dastoor e Ilaahi mein rozadaar ke liye inaamaat aur manaasib bhi bahut bade-bade hain.

¹ T: (خوابیدہ) Soya hua [RKT]

² T: (چلا) Chamak, raushni, safaai, aab o taab [RKT]

³ T: Jee laga kar kaam karna, aisa kaam karna jis ke liye sakht mashaqqat darkaar ho [RKT]

⁴ T: (در آنا) Samaana, rooh mein utar jaana, andar aana, andar daakhil hona [RKT]

⁵ T: Bohot meherbaani karne waala, karam ko aam karne waala [RKT]

Masalan Sahih Bukhari o Muslim mein Hazrat Abu Huraira رضي الله عنه se marwi ek hadees e qudsi mein Nabi e Akram ﷺ ne Allah Ta'ala ka irshad zikr kiya hai, jis mein wo farmata hai:

Roza khaas mere liye hai aur uska ajar bhi main hi ataa karunga.

الصَّيَّامُ لِي وَأَنَا أَجْرِي بِهِ.
(Riyaz as-Saaliheen: P487)

Ye rozadaar ke liye kitna bada mansab aur ezaaz hai. Sahih Bukhari o Muslim, Sunan Arba aur Musnad Ahmad mein Hazrat Abu Huraira رضي الله عنه se marwi ek irshad e Nabawi ﷺ hai:

Jisne Allah Ta'ala (aur roze ki farziyyat) par imaan rakhte hue aur khaalis raza e Ilaahi ki khaatir ramzan shareef ke roze rakhe, uske saabiqa tamaam gunah maaf ho gae.

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

(Riyaz as-Saaliheen: P479; Sahih al-Jaame: 3/5/309)

Jabke Sunan Nasai o Musnad Ahmad aur Hilyatul Auliya Abu Naeem mein Hazrat Abu Huraira رضي الله عنه se aur Musnad Ahmad mein Hazrat Ubaada bin Saamit رضي الله عنه se marwi irshad e risaalat ma-aab ﷺ hai:

Jisne Allah Ta'ala par imaan rakhte hue aur usi ki raza-joi ke liye ramzan ul mubarak ke roze rakhe, uske saabiqa aur aainda tamaam gunah maaf kar diye gae.

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ.

(Sahih al-Jaame: 3/5/309)

Andaaza farmaen ke banda e momin ko bhala aur kya chaahiye?

6) Iblees Aur Jahannam Ke Saamne Dhaal:

Sahih Bukhari o Muslim, Abu Dawood o Tirmizi aur Nasai Shareef mein Nabi e Karim ﷺ se marwi irshad hai:

Roza dhaal hai.

الصَّوْمُ جُنَّةٌ. (Sahih al-Jaame: 2/4/119)

Nasai, Ibne Majah, Ibne Hibban, Ibne Khuzaima, Musnad Ahmad aur Mojam Tabrani Kabeer mein Nabi ﷺ se marwi irshad hai:

Roza dhaal hai, Allah ka banda unke zariye naar e jahannam se apna bachaao karta hai.

الصَّوْمُ جَنَّةٌ، يَسْتَجِنُّ بِهَا الْعَبْدُ مِنَ النَّارِ.
(Sahih al-Jaame: 2/4/114 H3867; Sahih at-Targheeb: 970)

In har-do ahadees ka mafhoom ye hua ke is duniya ki amali zindagi mein to roza musulmano ko apne azli-dushman *iblees e laeen* se bachaao ke liye dhaal ka kaam deta hai aur gunaho'n se bachata hai, jabke ukhrawi zindagi mein roza aag ke saamne dhaal ka kaam dega aur rozadaar ko jahannam se bachaaga.

7) Moo'n Ki Boo:

Bukhari o Muslim, Abu Dawood o Tirmizi aur Nasai waali Hadees e Abu Huraira رضي الله عنه mein Nabi ﷺ ka ye irshad bhi hai:

Mujhe qasam hai us zaat ki, jiske haath mein meri jaan hai, rozadaar ke moo'n ki boo (wo nagawaar si hawa jo meda ke khaali rehne aur moo'n band hone ki wajah se paeda ho jaati hai) Allah Ta'ala ko kastoori ki khushboo se bhi ziyaada mehboob hai.

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَخُلُوفٌ فَمِ
الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ
الْمِسْكِ.

(Riyaz as-Saaliheen: P478; Sahih al-Jaame: 2/4/119)

Bataaiye! Isse badh kar aur ezaaz kya hoga ke wo nagawaar si hawa, balke badboo khud rozedaar ko bhi pasand nahi hoti, use Allah Rabbul Izzat is sharf se nawaaz deta hai ke kastoori¹ bhi uske saamne kya cheez hai? Aur ye us hawa ka koi kamaal nahi, balke us hawa ki pasandeedgi to darasal us bande ki adaa ki pasandeedgi hai. Ke wo mere hukm ki taameel mein apne mede aur pet ko khaali rakhe hue hai aur dahan bandi² ka ye aalam hai ke marghoob se marghoob cheez aur mashroob ko bhi wo kaam o dahan ke qareeb nahi aane de raha. Us ezaaz o sharf ki wajah se darasal yehi taameel e irshad ki mehboob adaa hai.

¹ T: (گشتوری) Ek khusbu jo hiran ke naaf se haasil hoti hai, mushk [RKT]

² T: (دَہَن بَنْدی) Kisi ko lecture dene ki mumaaniat kar dena [RKT]

8) Dohri Farhat o Masarrat Aur Deedar e Ilaahi:

Usi mazkoora saabiqa hadees mein irshad e Nabawi ﷺ ke ye alfaaz bhi hain:

Rozadaar ko 2 khushiyan naseeb hoti hain. Jab wo roza iftaar karta hai to ek (1) khushi use iftaar ki hoti hai. (Sahih Muslim ki ek riwayat mein hai) Aur ek (1) farhat use apne parwardigaar se mulaqaat ke mauqa par milti hai.

لِلصَّائِمِ فَرْحَتَانِ يَفْرَهُهُمَا؛ إِذَا أَفْطَرَ
فَرِحَ بِفِطْرِهِ وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ.

(Riyaaz as-Saaliheen: P478; Sahih al-Jaame: 2/4/119)

Didaar e Ilaahi Rozadaaro'n ka muqaddar Allah Allah

Kis Karam Ke Hain Ye Faisle

9) Mehmaan e Khusoosi:

Ham apni is duniya mein dekh rahe hain ke jab hukumat ka koi khusoosi mehman airport par pohonchta hai to use khusoosi muqaam (VIP Lounge) mein thehraaya jaata hai. Uska airport mein daakhila aur khurooj bhi khaas raaste (VIP Gate) se hota hai. Jaha'n se aam musafireen ka guzar mumkin nahi hota. Aise hi qiyaamat ke din rozadaaro'n ko Allah Ta'ala ke mehmanaan e khusoosi hone ka sharf o ezaaz haasil hoga aur jis makhsoos darwaze se ye *Zuyoof ur Rahman* ya *mehmanaan e Ilaahi* Jannat mein daakhil honge. Waha'an se kisi doosre ka guzar mumkin nahi hoga.

Chunache Sahih Bukhari o Muslim, Tirmizi o Nasai aur Musnad Ahmad mein Hazrat Sahal bin Saad رضي الله عنه se marwi irshad e Nabawi ﷺ hai:

Jannat mein ek darwaza ka naam 'Baab ar-Rayyaan' hai. Jisse qiyaamat ke din rozadaar (Jannat mein) daakhil honge aur unke siwa us darwaze se doosra koi daakhil na hone paaega. Kaha jaaega: Rozadaar kaha'n hain? Wo uthenge

إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ: الرَّيَّانُ يَدْخُلُ
مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ لَا يَدْخُلُ
مِنْهُ أَحَدٌ غَيْرُهُمْ، يُقَالُ: آيَنَ
الصَّائِمُونَ؟ فَيَقُومُونَ، لَا يَدْخُلُ مِنْهُ
أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ

(aur wo Jannat mein daakhil ho jaaenge) aur doosra koi waha'n se daakhil na ho sakege. Aur jab waha'n daakhil ho jaaenge to wo darwaza band kar diya jaaega aur phir usse koi daakhil na ho sakega.

يَدْخُلُ مِنْهُ أَحَدٌ.

(Sahih al-Jaame: 1/2/219-220; Riyaaaz as-Saaliheen: P479)

Sahihain mein Hazrat Sahal bin Saad رضي الله عنه se marwi hadees mein Nabi ﷺ ka irshad e giraami hai:

Jannat ke 8 darwaze hain, jin mein se hi ek ka naam "Ar Raiyyan" hai, jisse sirf rozadaar hi daakhil ho sake'nge. (Mishkaat [tehqeeq Albani]: V1 P610)

فِي أَجَنَّةٍ ثَمَانِيَةِ أَبْوَابٍ، مِنْهَا بَابٌ يُسَمَّى الرَّيَّانُ لَا يَدْخُلُ مِنْهُ إِلَّا الصَّائِمُونَ.

10) Rozedaaro'n Ke Liye Khusoosi Darwaaza Aur Muqaam e Siddiq رضي الله عنه:

Jannat ke darwazo'n ke baare mein hi Bukhari o Muslim, Tirmizi o Nasai aur Musnad Ahmad mein Hazrat Abu Huraira رضي الله عنه se marwi ek hadees hai. Jo qadre taweel o tafseeli hai aur us mein Jannat ke darwazo'n ke naam bhi bataae gae hain. Masalan *Baab as-Sadaqa*, *Baab as-Salah*, *Baab al-Jihaad* aur *Baab ar-Raiyyan* jake rozadaaro'n ke saath khaas hai.

Us hadees ke aakhir mein ye bhi mazkoor hai ke (Nabi e Akram ﷺ ki zabaan e mubaarak se mukhtalif amaal par mukhtalif darwazo'n se bulaae jaane ka zikr sunkar) Aap ﷺ ke khalifa bil-fasl Hazrat Abu Bakar Siddiq رضي الله عنه ne arz kiya:

(banda Jannat mein daakhil to zaahir hai ke ek (1) darwaze se hi hoga, lekin) Kya koi aisa (khush-naseeb o saadat-mand) bhi hoga, jise Jannat ke sabhi darwazo'n se bulaaya jaaega? (Mishkaat [tehqeeq Albani]: V1 P610)

فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟

Nabi ﷺ ne farmaya:

Haa'n (kuch aise log bhi honge),
mujhe ummeed hai ke tum unhi
mein se hoge.

نَعَمْ، أَرْجُو أَنْ تَكُونَ مِنْهُمْ.

(Fath al-Baari: V4 P96; Riyaaz as-Saaliheen: P479; Sahih al-Jaame: 3/5/261)

SubhanAllah! Azmat e Siddiq ﷺ ke liye deegar be-shumaar fazaail o manaaqib ke alaawa yehi muqaam o martaba kya kam hai, ke sahihain mein mazkoor is irshad e risaalat ma-aab ﷺ ki roo se unke istiqbaal ke liye *Baab ar-Raiyyan* to kya, Jannat ke aatho'n (8) darwaze hi khol diye jaaenge.

Kitaab o Sunnat mein mazkoor fazaail o manaaqib e Siddiq ﷺ ki qadre tafseel to ham ne apni ek doosri kitaab "*Seerat Imam ul Ambiya ﷺ*" ke hissa duwwam (2) mein zikr kardi hai. Yaha'n ham sirf ye baat bataur e khaas arz karna chahte hain ke kitabullah ke baad is safha e hasti par sabse sahih tareen kitaab Sahih Bukhari aur Saani e Sahihain, Sahih Muslim ki shaan e siddiq ke baare mein is "*muttafiq alae*" shahadat e sidq o adl ke bawujood bhi agar kisi ki Imaan e Siddiq aur Azmat e Siddiq ﷺ ke silsile mein tashaffi¹ na ho aur wo shak o shubha mein muhtala rahe, unki shaan mein gustakhiya'n kare aur zabaan-daraazi kare. To phir uski shoomi-qismat² aur badd-naseebi, balke wo apne imaan ki fikr kare.

11) Abwaab e Jannat o Rahmat Ka Khulna:

Maah e Ramzan ul Mubaarak ke fazaail o barakaat mein se hi ek ye bhi hai ke us maah ke dauraan Allah Ta'ala Jannat o rahmat ke darwaze khol deta hai. Chunache Sahih Bukhari o Muslim, Daarmi aur Musnad Ahmad mein Hazrat Abu Huraira ﷺ se marwi irshad e Nabawi ﷺ hai:

Jab maah e ramzan aata hai to
aasmaan ke darwaze khol diye jaate
hain.

إِذَا دَخَلَ شَهْرُ رَمَضَانَ فَتُحْتَفَتُ أَبْوَابُ السَّمَاءِ.

¹ T: (تَشَقَّى) Tasalli, qaraar, itmenaana, dil-jamee [RKT]

² T: (شُومِي قِسْمَت) Bad-nasibi, buraai, taqdeer ki gardish [RKT]

Bukhari o Daarmi ke siwa deegar kutub e hadees mein 'فُتِحَتْ أَبْوَابُ السَّمَاءِ' ki bajaare 'فُتِحَتْ أَبْوَابُ الْجَنَّةِ' hai ke '*Jannat ke darwaze khol diye jaate hain*'. Aur sunan Nasai ki ek riwayat mein hai: 'فُتِحَتْ أَبْوَابُ الْحَمَةِ' '*Rahmat ke darwaze khol diye jaate hain*'. (Sahih al-Jaame: 1/1/305; Silsila Ahadees as-Sahiha: V3 P292; Mishkaat: V1 P610; Al Fathur Rabbani Tarteef Musnad Ahmad ash Shaibani Ahmad Abdur Rahman Al Banna: V9 P225)

In teeno riwayaton mein mahez lafzi farq hai, warna mafhoom o matlab teeno ka ek hi hai. Jiski tafseel thoda aage chal kar aane wali hai.

12) Abwaab e Jahannam Aur Shaiyateen Ka Band Hona:

Maah e Ramzan ul Mubaarak ka in barakaat ke saath-saath isi hadees e saabiqa mein ye bhi mazkoor hai: "*Aur (maah e ramzan mein) naar e jahannam ke darwaze band kar diye jaate hain aur shaitanon ko bediyaa'n pehna kar band (paaband e salaasil) kar diya jaata hai*". (Sahih al-Jaame: 1/1/305; Silsila Ahadees as-Sahiha: V3 P292; Mishkaat: V1 P610; Al Fathur Rabbani Tarteef Musnad Ahmad ash Shaibani Ahmad Abdur Rahman Al Banna: V9 P225)

Ramzan ul Mubaarak ki aamad par aasmaan, Jannat ya rahmat ke darwazon ka khola jaana aur jahannam ya naar e jahannam ke darwazon ka band kiya jaana aur sar-kash shaitanon (iblees aur uske saathiyon) ka qaid o band kiya jaana. Ye sab is maah ki fazilat aur rozadaaron ke liye Allah Ta'ala ke ehsanaat aur nematon hain.

Bast o Kashaad Ki Sharah o Tafseel:

Jannat o Rahmat ya aasmaano ke darwazon ke khulne aur abwaab e jahannam aur shaiyateen ke band hone ka mafhoom ya is bast¹ o kushaad² ka matlab kya hai?

Is silsila mein Qazi Ayaaz رَحْمَةُ اللهِ عَلَيْه likhte hain: "*Is hadees ke alfaaz ka zaahiri aur haqiqi maane bhi muraad liya ja sakta hai ke waaqai Jannat ke darwaze khol diye jaate hain. Jahannam ke darwaze band kar diye*

¹ T: (تَسْط) Faraakhi, kushaadgi, phaelao, wusat, khushaali, kushaada karna [RKT]

² T: (كُشَاد) Kushaada, wasee, faraakh, khula hua [RKT]

jaate hain aur shayateen ko qaid kar diya jaata hai aur ye sab us maah e mubaarak ki azmat o hurmat ke liye hai aur shaitano'n ko is liye qiad o band mein daal diya jaata hai, taake wo (rozadaar) momino'n musulmano ko warghala o behka na sakeh'n aur unhe'n koi deeni eeza na pohoncha sake'n. Aur is haqiqi maane ki tarha hi alfaaz e hadees ka majaazi mafhoom bhi muraad ho sakta hai ke un mein Allah Ta'ala ki taraf se kasrat e sawaab, afv o karam¹ aur shayateen ke bahut kam behkaane ki taraf ishaara hai".

Jabke maarooof mufasssir o mohaddis Imam Qurtabi رحمه الله Ramzan ul Mubaarak mein shaitano'n ke paaband e salaasil aur paa-ba-jolaa'n kiye jaane, yaane bediyaa'n pehnaae jaane ke maane bayaan karte hue raqamtaraaz hain: *"Wo aise rozadaaro'n se band kar diye jaate hain jo roze ki sharaait aur uske aadaab ka poora poora khayal rakhte hain aur maqsad ye hota hai ke us maah mein sharr e shaitan ka wuqoo kam-se-kam ho. Aur ye baat mehsoos bhi ki ja sakti hai ke us maah e Mubarak mein waqai doosre mahino'n ki nisbat sharr ka wuqoo bahut kam hota hai aur shayateen ko band kar diye jaane se ye bhi laazim nahi aata ke sharr o maasiyat ya nafarmaani qatan wuqoo-pazeer hi na ho. Kyounke nafarmaaniyo'n ke waaqe hone ke asbaab shaitano'n ke alaawa baaz doosre bhi hain. Jaise nufuos e khabisa, aadaat e qabiha aur shaitan e ins waghaira hain".*

Imam Ibnul Arbi رحمه الله ne bhi isi se milta julta mafhoom bayaan karne ke baad likha hai ke: *"Yaha'n haqiqi o majaazi dono maane hi muraad ho sakte hain. Aur dono mein hi koi munafaat o ikhtilaafaat² nahi hain".* (Mukhtasaran az Bulooqh al Maani Sharah Fathur Rabbani: V9 P225-227 [Dar ash-Shahab, Qahira airo edition])

Ahle ilm ne shayateen ke paa-ba-zanjeer kar diye jaane ke baare mein jo farmaya hai ke wo logo'n ko warghalaane, behkaane aur gunaah o maasiyat mein muhtala karne se rok diye jaate hain. Is baat ki tasdeeq mushahade se hoti hai ke us maah mein tamaam masaajid bhari rehti hain aur apni tamaam tar-wusato'n ke bawujood apni tang-daamani³

¹ T: (عَفْوٌ وَدَرْجَةٌ) Khataa o qusoor maaf karna [RKT]

² T: (مُنَافَات) Ek-doesre ki zidd hona, ek-doesre ki nafi karna [RKT]

³ T: Chota hona, thoda hona, narrowness [RSB]

par shikwa-kunaa'n¹ hoti hai. Aur fisq o fujoor, jor o jafaa, makr o fareb, kizb o dajl aur ayyashi o fahaashi jaisi tamaam akhlaaqi o samaaji aur moaasharati o deen buraiya'n kam ho jaati hain.

Sawal:

Kisi ke zehen mein ek sawaal aasakta hai aur wo pooch sakta hai ke jab Ramzan ul Mubaarak mein shayateen ko qaid o band mein jakad diya jaata hai to phir poora mahina kisi bhi buraai ka zuhoor nahi hona chaahiye. Halaanke ham dekhte hain ke maah e ramzan mein bhi kuch badd-bakht o kam-naseeb log badkariyo'n ke irtikaab se baaz nahi aate. Aakhir uski kya wajah hai?

Jawab:

Iska ek jawab to wohi hai, jo Imam Qurtubi رحمه الله ne diya hai, ke nafarniyo'n² aur buraiyo'n ke wuqoo-pazeer hone ke asbaab mein se shaitano'n ke alaawa bhi kuch ashiya hain, jaise nufoos e khabisa, adaat e khabiha aur shaiyateen e ins waghaira.

Jabke iska doosra jawab ye hai ke aise log ramzan ul mubarak mein bhi gunaho'n aur buraiyo'n ka irtikaab karne se baaz nahi rehte, wo aise khafta-bakht o badd-naseeb³ hote hain ke buraai unki rag-rag mein sama chuki hoti hai aur wo usse baaz nahi reh sakte. Jaise maar-gazeeda⁴ shakhs hai ke saanp ke das jaane ke baad bhi der tak uske zeher ke asar se dard mehsoos karta rehta hai. Usi tarha hi ye log shaitan-gazeeda rooho'n ke maalik hote hain aur saal bhar ke gunaho'n ki kasrat se unke dil zang-alood ho jaate hain, jaisa ke Surah Mutaffifeen mein irshad e Ilaahi hai:

Unke Dilo'n Par To Zang Chadh
Chuka Hai. (Surah al-Mutaffifeen:14)

بَلْ رَانَ عَلَى قُلُوبِهِمْ.

Aise log ramzan o ghair ramzan, har maah mein ek hi dagar par chalte chale jaate hain, unhe'n kisi shaitan ke behkaane ki zaroorat hi nahi

¹ T: (شِكْوَه كُنَان) Shikayat karta hua, shikayat karne waala [RKT]

² T: Typing mistake ki wajah se (shayad) nafarmaniyo'n ki jagah nafarniyo'n type ho gaya [RSB]

³ T: (تَحْتَ حُفْتِهِ) Bad-naseeb, bad-qismat, bad-bakht, soi hui qismat [RKT]

⁴ T: (مَارِ كَرِيْدَه) Saanp ka kaata hua, saanp ka dasaa hua [RKT]

rehti.

Ya phir youn samjhiye ke lohe ke ek (1) tukde ko aag mein tapaate tapaate angaare ki tarha surkh kar le'n, phir use thodi se der ke liye paani mein dubo kar nikaal le'n to wo garam hi niklega. (Agarche uski garmi ka zor toot hi kyoun na gaya ho) Aise hi shaitan-gazeeda aur zang-aalooda roohe'n 11 maah ki tapish e gunah se tapte-tapte angaare-numa lohe ke tukde jaisi ho jaati hai aur nuzool e rahmat ke us mahina ki thandak unhe'n thanda nahi kar paati ke buraai karte hue use sharam daaman-geer ho ya hijaab aae. Balke wo apni aadat ke haatho'n khilona bane, sharm o haya ke tamaam paemaano'n ko pas e pusht daale ramzan ul mubarak mein bhi buraai ke irtikaab se baaz nahi aate. **اَللّٰهُمَّ لَا تَجْعَلْنَا مِنْهُمْ**

Aise logo'n ko darbaar e Ilaahi ki chaukhat par gir-kar khuloos e dil se tuaba taaeb ho jaana chaahiye, taake unke dilo'n ka zang door ho aur in par rahmat e Ilaahi ki bearish asar andaaz ho. Aur irshad e Nabawi ﷺ hai: *"Kisi gunah se tauba kar lene waala is tarha ho jaata hai ke jaise isne gunah kiya hi na ho"*. (Ibne Majah; Mojam Tabrani Kabeer; Hilyatul Auliya Abu Nayeem; Musnad Ash Shahaab ﷺ; Shob al-Imaan Bayhaqi; Tareekh Dimishq Ibne Asaakir (an Ibne Abbas ﷺ Hadees ka itna tukda shawaahid ki bina par hasan darja ka hai, jaisa ke Shaikh Albani ؒ ne Sahih Ibne Majah: V2 P418; Sahih al-Jaame: 2/3/57; Silsila Ahadees us Zaeefa: V2 P83 mein likha hai)

13) Maah e Ramzan: Maah e Quran:

Maah e Ramzan ul Mubaarak ke fazaail o barakaat ka tazkira us waqt tak naa-mukammal rehta hai, jab tak ke us mein is baat ka zikr na aajaae ke us maah e mubaarak ko hi ye sharf bhi haasil hai ke is mein Quran e Karim naazil hua. To goya ye maah e ramzan, maah e quran bhi hai, ke usi maah ki ek (1) barkat o izzat waali qadr waali raat mein Allah Ta'ala ne musulmano ke dastoor e hayat, Quran e Karim ko lauh e mahfooz se aasmaan e duniya mein waaqe *bait ul izzah* tak naazil farmaya aur phir waha'n se 23 saal ke dauraan thoda-thoda karke hasb e mauqa aur hasb e zaroorat Nabi ﷺ par naazil kiya jaata raha.

Chunache Surah ad-Dukhkhaan mein irshad e Ilaahi hai:

Ham ne Kitaab (Quran e Karim) Ko Ek Badi Hi Khair o Barkat Waali Raat Mein Naazil Kiya Aur Ham Logo'n Ko Mutanabbe Karne Ka Iraada Rakhte The. Usi Raat Mein Har Maamla Ka Hakimana Faisla Hamare Hukm Se Saadir Kiya Jaata Hai.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ إِنَّا كُنَّا مُنْذِرِينَ
 فِيهَا يَفْتَرِقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِّنْ عِنْدِنَا

(Surah-ad-Dukhkhan: 3-5)

14) Hakimana Faislo'n Ki Raat:

In ayaat e karima se ye masla bhi hal ho gaya ke paedaaish o amwaat aur rizq waghaira ke faisle maarooof baat ke mutaabiq Shaban 15th, (al Maarooof Shab e Baraat) ko nahi hote. Balke Ramzan ul Mubaarak ki us baa-barkat raat mein hote hain, jis mein Quran e Karim naazil kiya gaya tha. Jise Allah Ta'ala ne khud khair o barkat waali raat qaraar diya hai. Tafsir Ibne Kasir mein likha hai ke *“Jo shakhs faislo'n waali is raat ko 15 shabaan ki raat kahe, uska qaul baeed az haqiqat¹ hai”*. (Tafsir Ibne Kasir: V5 P67 [Tarjuma Maulana Muhammad Ibrahim Junagadhi])

Qazi Abu Bakar Ibnul Arbi رحمہ اللہ likhte hain: *“Jamhoor ulama ke nazdeek isse ramzan ki raat muraad hai, 15 Shaban waala qaul baatil hai”*. (Ahkaam al-Quran: V4 P169 [Beirut Edition]; Walaa Buddaa Fee Muzaar al-Ibtidaa lish Shaikh Ali Mahfooz: P291 [Tauzeeh Dar ul Islaah, Dammam edition])

Shah Waliullah Mohaddis Dehelwi رحمہ اللہ ne bhi hakimana faislo'n ki raat, isi raat ko qaraar diya hai. Jis mein quran utaara gaya tha. (Hujjatullah al-Baaligha [Urdu]: P382 [Tarjuma Maulana Abdul Haq Haqqani, Darul Ashaa-at, Karachi edition])

Us (15 Shaban ki) raat ko jo *“Shab e Baraat”* ya *“Shab e Qadr”* kaha jaata hai, ye bhi sahih nahi. Kyouнке ahadees e sharifa aur fuqaha o mohaddiseen ki tasrihaat mein us raat ke baare mein *shab e baraat* ya *shab e qadr* ke alfaaz ka zikr kahee'n nahi milta. Aur na hi aaj tak arbo'n mein ye raat aise naamo'n se maarooof hai. Ye naam sirf barre-sagheer ki hadd tak hi hain aur jin baaz riwayaat mein us raat ka zikr aaya hai, wo bhi nisf e shaban ki raat ke hawaale se aaya hai.

Aur waise bhi shab e qadr ya shab e baraat se muraad darasal

¹ T: (تَعِيدَ أَرْ حَقِيقَت) Haqiqat se door [RSB]

wo *lailatul qadr* hi hai. Jis mein Allah Ta'ala ne quran naazil karke is ummat ke liye nizaam e zindagi muhaiyya kiya aur jaada e haq¹ ki taraf rehnumaai farmai thi. Lihaaza ye taayyun karna hoga ke nuzool e quran ki raat kaunsi hai? Aur uske saath hi shab e qadr ya shab e baraat bhi tae ho jaaegi, ke wo kaunsi hai? Quran e Karim kis maah aur kis raat mein naazil kiya gaya tha? Us raat ki saraahat khud Quran e Karim mein maujood hai.

Chunache Surah al-Baqara mein irshad e Ilaahi hai:

Ramzan Wo Mubaarak Mahina Hai, Jis mein Quran Naazil Kiya Gaya, Jo Raah Batlaata Hai Logo'n Ko Aur Us Mein Khuli Daleele'n Hain, Hidaayat Ki Aur Haq Ko Naa-haq Se Pehchanne Ki.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ. (Surah-al-Baqara: 165)

Is aayat mein Allah Ta'ala ne nuzool e quran ke mahina ka taayyun farma diya hai, joke ramzan ul mubarak hai. Aur phir ye kis raat mein naazil kiya gaya? Uska zikr teeswe'n (30th) paare ki Surah al-Qadr mein maujood hai. Irshad e Ilaahi hai:

Ham Ne Ise Shab e Qadr Mein Naazil Kiya. (Surah-al-Qadr: 1)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ.

Ye shab e qadr sahih hadees ki roo se maah e ramzan ul mubaarak ki aakhri 10 raato'n aur phir un mein se bhi taaq raato'n, yaane 21, 23, 25, 27, 29 mein se koi ek (1) raat hai. (Bukhari o Muslim Bidoon lafz *Al Witr*; Tirmizi; Muwatta Imam Maalik (mursalan); Bayhaqi [ba-hawaala Mishkaat: V1 P644]; [bi-tehqqeq Albani] Ma'a al Maraath: V4 P304 [Saangla Hill edition])

Aur nuzool e quran ki raat ko Surah ad-Dukhkhaan ke shuru mein shab e mubaarak farmaya gaya hai, jaisa ke farman e Ilaahi hai:

Haa Meem. Qasam Hai Is Kitaab e Mubeen Ki. Ham ne Ise Ek Mubaarak Raat Mein Naazil Kiya Aur Ham Logo'n Ko (apne azaab ke baare mein) Mutanabbe Karne Ka

حَمِّمْ ۝ وَالْكِتَابِ الْمُبِينِ ۝ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبْرَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ ۝ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝ أَمْرًا مِّنْ عِنْدِنَا ۝ (Surah Dukhaan: 1-5)

¹ T: (جَادَّةٌ حَقٌّ) Saccha tariqa, siraat e mustaqeem [RKT]

Iraada Rakhte The. Usi Mein Har
Maamla Ka Hakimaana Faisla Saadir
Kiya Jaata Hai, Hamare Paas Se
Hukm Lekar.

Yaane saal bhar mein jo bade-bade kaam sar-anjaam paane hote hain, unka aakhri faisla Allah ke hukm se kar diya jaata hai. Isse ye baat bhi waazeh ho gai ke paedaaish o amwaat, khushi o gham aur rizq o faqar ke jo bhi faisle hote hain, wo usi mubaarak shab mein hote hain, jis mein Quran e Karim naazil hua. Wo shab e mubaarak *shab e qadr* ramzan mein hai, naake maah e shaban mein. Aur *shab* faarsi tarjuma hai *lail* ka aur qadr to har-do zabaan mein mushtarik hai. Lihaaza *Lailatul Qadr* ko farsi mein *Shab e Qadr* kaha jaata hai. Halaanke ye naam Allah Ta'ala ne Maah e Ramzan ul Mubaarak ke aakhri ashra ki taaq raato'n mein se ek (1) raat ko diya hai.

Albatta Surah ad-Dukhkhaan ki mazkoora aayat mein jo 'لَيْلَةُ مُبْرَكَةٍ' ke alfaaz aae hain, unse baaz logo'n ne 15 Shaban ki raat muraad li hai. Lihaaza behtar maaloom hota hai ke Surah ad-Dukhkhaan ki mazkoora taayat ki tafseer qadar e tafseel se zikr kardi jaae.

Chunache Ma-aalim ut Tanzeel al Maarroof "Tafseer e Khaazin" mein hai: "*Hazrat Qataada aur Ibne Zaid* رحمتهما ne kaha ke *lailatul mubaaraka* 'لَيْلَةُ مُبْرَكَةٍ' se *lailatul qadr* muraad hai, jis mein Allah Ta'ala ne Quran e Karim naazil kiya" aur aage likha hai: "*Ye bhi kaha gaya hai ke isse muraad nisf e shaban ki raat hai*". (Tafseer e Khaazin: V5 P143)

Yaha'n ye baat yaad rahe ke ahle ilm ke nazdeek jo baat sahih-tar ho, pehle use maarroof ke seghe se zikr kar diya jaata hai. Aur jo ghair motabar aqwaal ho'n, unhe'n majhool ke seghe "قيل" ke baad laaya jaata hai, jaisa ke yaha'n hai. Aur aise hi deegar muqaamaat aur deegar masaa'il mein bhi hota hai. Lihaaza ye baat waazeh ho gai ke Imam Khaazin ke nazdeek Hazrat Qatada aur ibne Zaid رحمتهما ki tafseer hi ziyaada motabar aur sahih-tar hai. Aur unke nazdeek yaha'n *lailatul mubaaraka* se Ramzan ul Mubaarak waali *lailatul qadr* hi muraad hai,

naake nisf shaban waali raat aur ye doosra qaul zaef aur marjooh¹ hai.

Tafseer Jaame ul Bayaan mein jamhoor ahle ilm ka maslak yehi zikr kiya gaya hai ke isse muraad ramzan ul mubarak waali *lailatul qadr* hai. Albatta marjooh qaul zikr karne ke liye ye bhi likha hai: “*Baaz ke nazdeek isse nisf e shaban ki raat muraad hai*”. (Jaame ul Bayaan: P420)

Doosri Mukhtasar Tafseer e Jalalain mein Tafseer ul Madaarik ke hawaale se likha hai: “*Isse muraad ramzan ul mubarak waali lailatul qadr hai ya phir nisf shaban waali raat*”. (Tafseer e Jalalain: P656 (Dar al-Maarifa, Beirut edition)

Isse aage is *lailatul mubaaraka* ke baare mein likha hai ke is mubaarak raat mein Quran e Karim saat (7) aasmaano (laah e mahfooz) se aasmaan e duniya par naazil hua aur phir Shaban o Ramzan ki dono raato’n ke baare mein likha hai: “*Jamhoor ahle ilm ke nazdeek is mubaarak raat se pehli yaane ramzan ul mubarak waali raat lailatul qadr muraad hai*”. (Tafseer e Jalalain: P656 (Dar al-Maarifa, Beirut edition)

Maaroof Mohaddis o Mujtahid aur Mufasssir e Quran Imam Shawkani رحمه الله apni Tafseer Fathul Qadeer mein likhte hain: “*Lailatul Mubaaraka se muraad Lailatul Qadr hai, jaisa ke irshad e Ilaahi إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ* mein mazkoor hai. Aur uske 4 naam hain, yaane Lailatul Mubaaraka, Lailatul Baraa-ah, Lailatul Sahak (yaane iqraar-naama ki raat) aur Lailatul Qadr”.

Aage chalkar likhte hain: “*Ikrimah رحمه الله ne isse Shaban ki raat muraad li hai, magar haq ye hai ke sahih baat wohi hai, jo jamhoor ka maslak hai ke isse lailatul qadr hi muraad hai. Kyounke yaha’n to Allah Ta’ala ne mujmal zikr farmaya hai, magar Surah al-Baqara: 185 ki aayat شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ mein waazeh kar diya hai. Isi tarha Surah al-Qadr إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ mein bhi wazaahat maujood hai aur is waazeh bayaan ke baad koi wajah hi baaqi nahi reh jaati ke ikhtilaaf kiya jaae. Aur na hi kisi shak o shubha ki gunjaish reh jaati hai*”. (Fath al-Qadeer Shawkani: V4 P570 [Dar al-Fikr, Beirut edition]; Tafseer Surah al-Baqara: 185, Surah al-Qadr)

¹ T: (مَرْجُوح) Kamzor, maghloob, defeated [RKT]

Tarjuman ul Quran Hazrat Ibne Abbas رضي الله عنه se bhi yehi saabit hai, ke is raat se ramzan ul mubarak waali lailatul qadr hi muraad hai.

Imam Raazi رحمته الله ne apni Tafseer al Maarooaf Tafseer e Kabeer mein lailatul mubaaraka se lailatul qadr muraad hone ka tazkira karne ke baad likha hai: *“Jo log kehte hain ke (Surah ad-Dukhkhaan ki) is mazkoora aayat mein lailatul mubaaraka se murad nisf shaban ki raat hai, unke paas koi qaabil e etemaad daleel nahi hai”*. (Tafseer e Kabeer Imam Raazi [Beirut edition])

Isi tarha Maarooaf Mohaddis o Muarrikh aur motabar Mufasssir Imam Ibne Kaseer رحمته الله ne bhi apni *shohra e afaaq tafseer* mein jamhoor ke maslak ki hi taaeed ki hai, ke us raat se ramzan ul mubarak waali lailatul qadr hi muraad hai. Aur uske baad wo likhte hain: *“Jo shakhs us raat ko 15 Shaban ki raat kahe, uski baat door ki kaudi ya baeed az haqiqat hai. Kyouнке nass e quran se saabit hai ke wo raat ramzan ul mubaarak mein hai”*. (Mukhtasar Tafsir Ibne Kasir Iir Rifaai: V4 P19 [first edition])

Qazi Abu Bakar Ibnul Arbi Ahkaam ul Quran mein raqam-taraaz hain: *“Jamhoor ulama ke nazdeek isse ramzan ki lailatul qadr hi muraad hai aur 15 Shaban waala qaul baatil hai. Kyouнке Allah Ta’ala ne apni saadiq aur qaate e nazaa kitaab (Quran e Karim) mein farmaya hai: (Ramzan ul Mubaarak Wo Mahina Hai, Jis mein Quran Naazil Kiya Gaya) is tarha Allah Ta’ala ne nass muhaiyya farmadi ke nuzool e quran ka mahina maah e ramzan hai. Phir yaha’n uske waqt ko in alfaaz mein taabeer farmaya: Is Mubaarak Raat Mein”*.

“Aur Nisf shaban waali raat ki fazilat aur naskh e aajaal (amwaat) ke baare mein koi qaabil e etebaar aur qaabil e etemad nahi hai”. (Ahkaam al Quran Ibnul Arbi: V4 P169 (Darul Marefa, Beirut edition), Al Ibd’a: P291; Fawaaed Salafiyya (Ashraf al Hawashi) Maulana Muhammad Abdah Al Falah [Lahore edition])

In tafseeri hawaalajaat se ye baat waazeh ho gai ke Surah ad-Dukhkhaan ki aayat 3 mein mazkoora raat, Ramzan ul Mubaarak waali Lailatul Qadr hai, na ke shabaan waali raat.

Tafseeri kutub ki tarha hi shurooh e hadees mein bhi yehi baat kahi gai hai, masalan maarooaf hanafi mohaddis Mulla Ali Qaari رحمته الله Mirqaat Sharah Mishkat mein likhte hain: *“Baaz aslaaf ka khayal hai ke lailatul*

mubaaraka se muraad nisf Shaban ki raat hai, lekin ye qaul nusoos e quran ke mukhalif hai. Kyoune quran ka nuzool ramzan mein lailatul qadr mein hua hai. Lihaaza ye lailatul mubaaraka se bhi lailatul qadr hi muraad hai. Is tarha is aayat mein koi ikhtilaaf nahi hai”. (Ba-hawala Tohfa al-Ahwazi: V3 P442)

Jabke mohaddis barre sagheer Allama Abdur Rahman Mubarakpuri رَحْمَةُ اللهِ عَلَيْهِ Tohfa al-Ahwazi Sharah Sunan Tirmizi mein raqamtaraaz hai: *“Beshak aayat اِنَّا اَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ mein lailatul mubaaraka se muraad jamhoor ahle ilm ke nazdeek (ramzan ul mubaarak ke aakhri ashra waali) lailatul qadr hai. Baaz ise nisf Shaban ki raat samajhte hain, magar jamhoor ka maslak hi sahih hai”*. (Ba-hawala Tohfa al-Ahwazi: V3 P442)

Is mauzoo ki mazkoora tafseel hamari kitaab *“Qubooliyat e Amal Ki Sharaaet”* (P309-316) par *“Shab e Qadar, Shab e Baraa-at, Shab e Nisf Shaban”* ke zer e unwaan bhi dekhi ja sakti hai.

15) Lailatul Qadr Ki Fazilat: 1000 Maah Se Ziyaada Ajar o Sawaab:

Ramzan ul Mubaarak ki jis raat mein Allah Ta’ala ne Quran e Karim naazil farmaya, use Allah Ta’ala ne teeswe’n paare ki Surah al-Qadr mein lailatul qadr (qadr waali raat) qaraar diya hai. Chunache irshad e Baari Ta’ala hai:

Ham ne Is (quran) Ko Shab e Qadr Mein Naazil Kiya. Aap Kyaa Jaane’n Ke Shab e Qadr Kya Hai? Shab e Qadr 1000 Mahino’n Se Ziyaada Behtar Hai. Farishte Aur Rooh (ul ameen Jibraeel) Us mein Apne Rabb Ke Izn Se Har Hukm Lekar Utarte Hain, Wo Raat Saraasar Salaamati Hai, Tuloo e Fajr Tak.

اِنَّا اَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ، وَمَا اَدْرَاكَ مَا
لَيْلَةُ الْقَدْرِ، لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ اَلْفِ
شَهْرٍ، تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِاِذْنِ
رَبِّهِمْ مِّنْ كُلِّ اَمْرٍ، سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ
الْفَجْرِ.

(Surah Qadar 97: 1-5)

Is surah mein nuzool e quran ki raat aur uske fazaail o barakaat zikr farmaae gae hain aur quran ke is raat mein naazil kiye gae hone ki wajah se is rat ko ye muqaam haasil ho gaya hai ke is ek raat ki ibaadat

ka sawaab 1000 mahine (83 saal aur 4 mahine) ki ibaadat ke sawaab se ziyaada hai.

Us raat ki talaash aur us mein ibaadat karke 1000 maah se ziyaada ajr o sawaab haasil karne ke liye Nabi e Akram ﷺ ne “*etekaaf*” kiya aur apni ummat ke liye use mashrooiyat ka darja bakhsha. Jiske baare mein yaha’n ham sirf ye bataana chahte hain ke wo raat choonke ramzan shareef ke aakhri ashra (10 dino’n) mein se ek hai. Lihaaza Aap ﷺ us raat na sirf ye ke khud ibaadat ke liye kamar-basta ho jaate, balke apne ahle khaana ko bhi uski targheeb dilaate aur jagaate, taake wo bhi us saadat ko samet sake’n.

Chunache Sahih Bukhari o Muslim, Abu Dawood, Nasai aur Ibne Majah mein Ummul Momineen Hazrat Ayesha رضي الله عنها se marwi hai:

Jab ramzan ul mubarak ka aakhri ashra daakhil hota to Rasool Allah ﷺ kamar-basta aur chaak o chauband ho jaate aur shab zinda-daari (qiyaam ul lail) farmate aur apne ahle khaana ko bhi jagaa lete the.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْعَشْرُ، شَدَّ مِئْزَرَهُ وَأَحْيَا لَيْلَهُ وَاتَّقَطَ أَهْلُهُ.

(Sahih al-Jaame: 2/4/217; Mishkaat: V1 P645)

Jabke Sahih Muslim o Tirmizi aur Musnad Ahmad mein Hazrat Ayesha Siddiqa رضي الله عنها se marwi hai:

Nabi ﷺ ibaadat e Ilaahi mein jitni mehnat (Ramzan ul Mubaarak ke) aakhri ashra mein kiya karte the. Utni doosre ayyam mein se kisi mein nahi kiya karte the.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ فِي الْعَشْرِ الْأَوَّخِرِ مَا لَا يَجْتَهِدُ فِي غَيْرِهِ.

(Sahih al-Jaame: 2/4/256; Mishkaat: V1 P645)

Lailatul Qadr Ki Adm e Taayyun:

Us raat ko aakhri ashra ki chaand raato’n mein bataur e khaas talaash karne ka Aap ﷺ ne hukm farmaya hai. Lekin kisi ek raat ki taayyun nahi farmai. Chunache Abu Dawood, Musnad Ahmad aur Mojam Tabrani mein Hazrat Abdullah bin Anees رضي الله عنه se marwi hai ke Nabi e Akram ﷺ ne irshad farmaya:

Lailatul Qadr ko te-eeswee'n (23rd)
raat mein talaash karo.

تَحْرُوْ اَلَيْلَةَ الْقَدْرِ لَيْلَةَ ثَلَاثٍ وَعَشْرِيْنَ.

(Mishkaat: V1 P645; Sahih al-Jaame:
2/3/36)

Sahih Bukhari o Muslim, Abu Dawood, Musnad Ahmad, Muwatta Imam
Maalik aur Hilyatul Auliya Abu Naeem mein Hazrat Ibne Umar رضي الله عنه se
marwi hai ke Nabi ﷺ ne irshad farmaya:

Lailatul Qadr ko aakhri saat (7)
raato'n mein talaash karo.

تَحْرُوْ اَلَيْلَةَ الْقَدْرِ فِي السَّعَةِ الْاَوَاخِرِ.

(Sahih al-Jaame: 2/3/36)

Abu Dawood, Musnad Ahmad aur Musnad Tayalsi mein Hazrat Ibne
Umar رضي الله عنه se marwi irshad e Nabawi ﷺ hai:

Lailatul Qadr ko talaash karo aur jo
use talaash karna chaahe, use
chaahiye ke 27th raat mein talaash
kare.

تَحْرُوْ اَلَيْلَةَ الْقَدْرِ، فَمَنْ كَانَ مُتَحَرِّبَهَا
فَلْيَتَحَرَّهَا فِي لَيْلَةِ سَبْعٍ وَعَشْرِيْنَ.

(Sahih al-Jaame: P35; Mishkaat: V1 P644; Silsila Ahadees as-Sahihah: V3 P455)

Lekin is silsila mein sahih aur saat hi mabni bar-ehtiyaat hadees wo hai,
joke Sahih Bukhari o Muslim, Tirmizi aur Musnad Ahmad mein Ummul
Momineen Hazrat Ayesha رضي الله عنها se marwi hai. Jis mein Aap ﷺ farmate
hain:

Lailatul Qadr ko ramzan ke aakhri
ashra ki taaq raato'n (21, 23, 25, 27,
29 mein talaash karo.

تَحْرُوْ اَلَيْلَةَ الْقَدْرِ، فَمَنْ فِي الْوَتْرِ مِنَ الْعَشْرِ
الْاَوَاخِرِ مِنْ رَمَضَانَ.

(Sahih al-Jaame: P36; Mishkaat: V1 P644)

Hazrat Ibne Abbas رضي الله عنه se Sahih Bukhari, Abu Dawood, Musnad Ahmad
mein marwi hai ke Aap ﷺ ne farmaya:

Is raat ko ramzan ke aakhri ashra
mein talaash karo. Lailatul Qadr 21,
23, ya 25 raat hai. (Sahih al-Jaame:
1/1/394; Mishkaat: V1 P644)

اَلْتَمَسُوْهَا فِي الْعَشْرِ الْاَوَاخِرِ مِنْ رَمَضَانَ،
لَيْلَةُ الْقَدْرِ: فِي تِسْعَةٍ تَبْقَى، فِي سَابِعَةٍ
تَبْقَى، فِي خَامِسَةٍ تَبْقَى.

Mojam Tabrani, Musnad Ahmad aur Al Mukhtaara liz Ziyaa mein
Hazrat Jaabir bin Samrah رضي الله عنه se marwi hai ke Nabi ﷺ ne farmaya:

Lailatul Qadr ko aakhri ashra mein talaash karo. Maine wo raat dekhi, magar phir bhool gaya. (Sahih al-Jaame: 1/1/394; Mishkaat: V1 P644)

الْتَمِسُوا اللَّيْلَةَ الْقَدْرَ فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ، فَإِنِّي قَدْ رَأَيْتُهَا فَتَسَيَّئُهَا.

Sahih Ibne Khuzaima aur Qiyaam ul Lail Mirwazi mein Hazrat Ameer Muawiya رَضِيَ اللَّهُ عَنْهُ se marwi hai ke Nabi ﷺ ne farmaya:

Lailatul Qadr ko ramzan ki aakhri raat mein talaash karo.

الْتَمِسُوا اللَّيْلَةَ الْقَدْرَ آخِرَ لَيْلَةٍ مِنْ رَمَضَانَ.

Sahih al-Jaame: 1/1/393; Silsila Ahadees as-Sahiha: V3 P457-458

Mojam Tabrani mein Hazrat Ameer Moawiya رَضِيَ اللَّهُ عَنْهُ se hi marwi irshad e Nabawi ﷺ hai:

Lailatul Qadr ko ramzan ki 27th raat mein talaash karo.

الْتَمِسُوا اللَّيْلَةَ الْقَدْرَ لَيْلَةَ سَبْعٍ وَعَشْرِينَ.

(Sahih al-Jaame: 1/1/393)

Sahih Muslim, Abu Dawood, Musnad Ahmad o Tayaalsi aur Sunan Kubra Bayhaqi mein Hazrat Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ se marwi hai ke Nabi ﷺ ne farmaya:

Ise ramzan ke aakhri ashre mein aur uski bhi 9th, 7th, aur 5th raato'n mein talaash karo.

الْتَمِسُوا فِي الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ الْتَمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ.

(Silsila Ahadees as-Sahiha: V3 P456; Sahih al-Jaame: 1/1/394)

Sahih Muslim o Abu Dawood (1252) mein Hazrat Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ se 9th, 7th aur 5th raat ki wazaahat bhi ki hai, ke unse muraad 21st, 23rd, 25th raate'n hain. (Silsila Ahadees as-Sahiha: V3 P456)

Aur yehi mafhoom Hazrat Ibne Abbas رَضِيَ اللَّهُ عَنْهُ se marwi ek saabiqa hadees ka hai aur aisi hi ek hadees Tirmizi, Musnad Ahmad, Mustadrak Haakim, Sahih Ibne hibban aur Shobul Imaan Bayhaqi mein Hazrat Abu Bakra رَضِيَ اللَّهُ عَنْهُ se marwi hai. Jis mein irshad e Nabawi ﷺ hai:

Ise ramzan ke aakhri ashre mein talaash karo. 21st, 23rd, 25th, 27th, ya aakhri (29th) raat mein. (Sahih al-Jaame: 1/1/394; Mishkaat: V1 P646)

الْتَمِسُوهَا فِي الْعَشْرِ الْآخِرِ: فِي تِسْعٍ تَبَقِينَ، أَوْ سَبْعٍ تَبَقِينَ، أَوْ خَمْسٍ تَبَقِينَ أَوْ ثَلَاثٍ تَبَقِينَ أَوْ آخِرِ لَيْلَةٍ.

Sahih Bukhari o Muslim, Abu Dawood, Ibne Majah, Bayhaqi aur Musnad Ahmad mein Hazrat Abu Saeed Khudri رضي الله عنه se marwi hai ke Nabi e Akram ﷺ ne ek (1) ramzan ke pehle ashra ka etekaaf kiya. Phir ek (1) chote se qubbe mein doosre ashra ka etekaaf farmaya, phir Aap ﷺ ne sar e aqdas ko baahar nikaala aur farmaya:

Maine Lailatul Qadr ki talaash mein ramzan ke ashra e awwal ka etekaaf kiya, phir ashra e wasat ka etekaaf kiya. Phir (haatif e ghaib¹ ki taraf se) mujhe kaha gaya ke wo raat aakhri ashra mein hai. Lihaaza jo shakhs mere saath etekaaf karna chaahе wo aakhri ashra mein kare, mujhe ye raat dikhaai gai aur phir bhulaadi gai. Us raat ki subh ko maine apne aapko dekhta hoo’n ke main paani aur mitti par sajda kar raha hoo’n. Tum us raat ko aakhri ashra ki taag raato’n mein talaash karo.

إِنِّي أَعْتَكِفُ الْعَشْرَ الْأَوَّلَ أَلْتَمِسُ هَذِهِ اللَّيْلَةَ، ثُمَّ أَعْتَكِفُ الْعَشْرَ الْأَوْسَطَ، ثُمَّ أُتَيْتُ فَقِيلَ لِي: إِنَّهَا فِي الْعَشْرِ الْآخِرِ فَمَنْ كَانَ إِعْتَكَفَ مَعِيَ فَلْيَعْتَكِفِ الْعَشْرَ الْآخِرِ. فَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ مِنْ صَبِيحَتِهَا فَلْتَمِسُوهَا فِي الْعَشْرِ الْآخِرِ إَلْتَمِسُوهَا فِي كُلِّ وَتَرٍ.

Aage raawi e hadees Hazrat Abu Saeed Khudri رضي الله عنه bayan karte hain: “*Us raat mein baarish hui aur masjid ki chat khajoor ke patto’n ki thi, lihaaza barish ka paani masjid mein tapakta raha. Aur maine apni in dono aankho’n se Nabi ﷺ ko dekha hai ke 21st raat ki subh ko Aap ﷺ ki peshaani e mubaarak par paani aur mitti (gaare) ke asaar numaya’n the (yaane geeli jagah par sajda karne ki wajah se peshaani par mitti lagi hui thi)*”. (Mishkaat: V1 P644-645; Al Mar-a’h: V4 P303-305)

Is hadees shareef mein lailatul qadr ke 21st raat hone ka tazkira hai, jabke Sahih Muslim o Abu Dawood, Tirmizi o Nasai, Daraqutni aur Musnad Humaidi mein Hazrat Zarr bin Hubaish رضي الله عنه se marwi hai ke maine Hazrat Ubai bin Kaab رضي الله عنه se istifsaar kiya aur kaha ke “*Tumhare bhai Hazrat Ibne Masood رضي الله عنه ka kehna hai ke jo shakhs saal bhar ki har raat ko qiyaam kare wo lailatul qadr ko paalega. To Hazrat Ubai رضي الله عنه ne*

¹ T: (بَاتِف غَيْب) Ghaib se aawaaz dene waala farishta [RKT]

farmaya: Allah un par rahem farmaae, unhe'n ye to maaloom hai ke ye raat ramzan mein aur ramzan ke bhi aakhri ashra mein, balke 27th raat hai. Lekin wo chaahate hain ke log (ye jaan lene ke baad) kahee'n usi par takiya karke na baith jaaen (lihaaza saal bhar ke qiyam ul lail ka mashwara dete hain) aur phir Hazrat Ubai bin Kaab رضي الله عنه ne bila-istisna (yaqeeni andaaz se in sha Allah kahe baghair) halfiya (qasam khaakar) kaha ke wo raat ramzan ki 27th raat hai. Us par Zarr bin Hubaish رضي الله عنه kehte hain ke maine unse kaha: Aye Abu Munzir! Ye baat aap itne yaqeen ke saath kaise keh rahe hain? To unho'n ne farmaya:

Us alaamat ya nishani ki bina par ke *بِالْعَلَامَةِ أَوْ بِالْآيَةِ الَّتِي، أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا تَطْلُعُ الشَّمْسُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا.*
jo hame'n Nabi ﷺ ne bataai hai, ke us raat ke baad subh ko jab suraj nikalta hai to uski shuaaen (kirne'n) nahi hotee'n).

(Mishkaat: V1 P645; Al Mar-a'h: V4 P305-306)

Ye mukhtalif Sahaba Ikram رضي الله عنهم se marwi ahadees hain, jin mein se baaz mein 21st raat ko, baaz mein 23rd ya 25th ya 27th raat ko aur baaz mein 29th raat ko lailatul qadr qaraar diya gaya hai. Lihaaza Nabi ﷺ ke irshadaat ki raushni mein kaha ja sakta hai ke *ahwat* (أحوط) (sabse ziyaada mabni bar-ehtiyaat) amal ye hai ke aakhri ashre ki sabhi raato'n mein qiyaam kiya jaae. Warna kam-az-kam taaq raato'n mein aur un 5 taaq raato'n mein se hi ek wo raat hai.

Shah Waliullah Mohaddis Dehelwi رحمته الله عليه ne lailatul qadr ko 2 qismo'n mein taqseem karke bataaya hai ke: *“Un mein se ek wo hai, jis mein umoor e hakima ki taqseem hoti hai aur usi mein Quran utra tha. Jabke doosri wo raat hai, jis mein roohaniyat ka aalam ke andar phaelaao hota hai”*. (Hujjatullah al-Baaligha [Urdu]: P382)

Shab e Nuzool Quran Ki Dua:

Yahee'n ye baat ki wazaahat bhi kar de'n ke agar kisi khush-naseeb ko ramzan shareef mein qiyaam ul lail ya zikr o tilaawat ke dauraan ilm ho jaae ke yehi raat *“Lailatul Qadr”* hai to use chaahiye ke ba-kasrat ye dua kare:

Aye Allah! Tu badaa a'afoo o karam *اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ*

aur maaf karne waala hai aur maaf karne ko mehboob rakhta hai, mujhe bhi maaf farmade.

Kyounke Tirmizi, Nasai (fis Sunan al-Kubra), Ibne Majah, Musnad Ahmad, Bazaar aur Mustadrak Haakim mein Ummul Momineen Hazrat Ayesha رضي الله عنها bayaan karti hain ke maine Nabi ﷺ se poocha:

Aye Allah ke Rasool ﷺ! Agar mujhe ilm ho jaae ke kaunsi raat lailatul qadr hai to main kya dua karu'n? Us par Aap ﷺ ne unhe'n ye dua sikhlai thi.

يَا رَسُولَ اللَّهِ! إِنْ عَلِمْتُ أَيُّ لَيْلَةٍ لَيْلَةُ الْقَدْرِ،
مَا أَقُولُ فِيهَا؟

(Mishkaat: V1 P646; Al Mar-a'h: V4 P307)

Ikhfa Lailatul Qadr Ki Hikmat o Maslahat:

Sahih Muslim, Abu Dawood, Ibne Majah, Bayhaqi aur Musnad Ahmad ki Hazrat Abu Saeed Khudri رضي الله عنه waali hadees mein hai ke Nabi ﷺ ne farmaya:

Mujhe ye raat bataai gai thi hi (ke kaunsi hai) phir bhulaadi gai.

فَقَدْ أُرِيتُ هَذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيْتُهَا.

(Mishkaat: V1 P645; Al Mar-a'h: V4 P303-305)

Ab sawal ye hai ke jab is raat ki taayyun kardi gai aur bata diya gaya ke wo raat falaa'n hai to phir Aap ﷺ ko uske bhula diye jaane mein aakhir kya hikmat e Ilaahi pinhaa'n¹ thi? Aur us mein Allah waalo'n ki kya maslahat poshida thi?

Iska jawab isharatan khud Nabi ﷺ ke ek irshad mein maujood hai. Ke uska bhula diya jaana hi musalmano ke liye behtar tha. Jabke khair o bhalai aur behtari se badhkar koi aur maslahat kya ho sakti hai? Chunache Sahih Bukhari, Daarmi, Bayhaqi, Musnad Ahmad aur Muwatta Imam Maalik mein Hazrat Obaada bin Saamit رضي الله عنه se marwi hai:

Nabi ﷺ ek raat hame'n lailatul qadr ki khabar dene ke liye (ghar se baahar) tashreef laae. Us waqt 2

خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُخْبِرَنَا بِلَيْلَةِ الْقَدْرِ، فَتَلَاَحَى رَجُلَانِ مِنَ الْمُسْلِمِينَ،

¹ T: Chupa hui, poshida [FL]

musalmano ka aapas mein (kisi baat par) jhagda hogaya (Aap ﷺ unhe'n rokne mein lag gae aur phir) farmaya: Main nikla to tha, tumhe'n lailatul qadr ki khabar dene, magar falaa'n-falaa'n aadmi jhagad pade. To us raat ki taayyun uthaali gai. Aur usi mein tumhari behtari hai. Use tum (aakhri ashre ki) 9th, 7th, aur 5th, raato'n mein talaash karo.

فَقَالَ: خَرَجْتُ لِأُخْبِرَكُمْ بِلَيْلَةِ الْقَدْرِ، فَتَلَّاحِي فُلَانٌ وَفُلَانٌ، فَرَفَعْتُ، وَعَسَى أَنْ يَكُونَ خَيْرًا لَّكُمْ، فَالْتَمِسُوهَا فِي النَّاسِيعَةِ وَالسَّابِيعَةِ وَالْخَامِسَةِ.

(Mishkaat: V1 P647; Al Mar-a'h: V4 P308-309)

Is hadees se lailatul qadr ki taayyun ke rafa ho jaane ki hikmat o maslahat ke alaawa ye bhi maaloom hua ke musalmano ka baaham ladna, jhagadna is qadar manhoos fe'l¹ hai, ke uski nahoosat ke natija mein itni mubaarak raat ki taayyun rafa kardi gai.

Rafa e taayyun ki hikmat bayaan karte hue Mohaddis e Asr Allama Obaidullah Rahmani Mubarakpuri ﷺ Mar-a'h tul Mafateeh Sharah Mishkat ul Masabeeh mein likhte hain: *“Haafiz Ibne Hajar Asqalaani ke baqaal ahle ilm ka kehna hai ke us raat ki taayyun ke ikhfa² mein ye hikmat e Ilaahi kaar-farma hai ke us tarha log ziyaada se ziyaada ibaadat aur qiyaam ul lail mein koshaa'n rahenge. Aur agar taayyun kardi jaati to log sirf usi ek raat ke qiyaam o ibaadat par iktifa kar liya karte. Aur Imam Raazi ﷺ se naql karte hue 4 hikmate'n zikr ki hain:”*

Pehli Hikmat:

“Allah ne us raat ko kai hikmato'n ki bina par logo'n se makhfi rakha, jin mein se ek ye hai ke usne use bhi usi tarha makhfi rakha, jis tarha deegar ashiya ko makhfi rakha hua hai. Jaisa ke apni raza ko tamaam umoor e itaa-at mein makhfi rakha. Taake log tamaam ibadaat mein ba-raza o raghbat koshaa'n rahe'n. Aur usne apni naraazgi ko gunaho'n mein makhfi kar rakha hai, taake log tamaam hi gunaho'n se ehteraaz kare'n. Aise hi us raat ko bhi poshida rakha, taake log ramzan

¹ T: (فعل) Kaam, amal [RKT]

² T: (إخفا) Makhfi, poshida, chupaana, makhfi rakhna [RKT]

ki tamaam raato'n mein ba-kasrat ibaadat kiya kare'n".

Doosri Hikmat:

"Us raat ko makhfi rakhne ki doosri hikmat ye thi ke agar ye raat mutaaiyyan kardi jaati to jin ki shaqaawat o bad-bakhti¹ ghaalib aajaati aur wo us raat mein bhi gunaah kar baithte to unke gunaah ki qabaahat o shanaa-at bhi hazaaro'n guna badh jaati, jaise ke sawaab badh jaata hai".

Teesri Hikmat:

"Us raat ko parda e ikhfa mein rakhne ki teesri hikmat ye hai ke ye raat is liye pooshida rakhi gai, taake log uski talaash o talab mein ba-kasrat koshish kare'n aur ziyaada sawab kamaaen".

Chauthi Hikmat:

"Us raat ki adm e taayyun ki chauthi hikmat ye hai ke jab bande ko kisi raat ke lailatul qadr hone ka yaqeen na ho to wo ramzan ki tamaam raato'n mein ziyaada se ziyaada mehnat o ibaadat karta hai. Aur Allah apne farishto'n ke saamne fakhariya kehta hai ke tum kehte the, ke ye insaan duniya mein fasaad karenge, khoon-reziyaa'n karenge, lekin dekho ke mahez ek zanni² raat ka sawaab paane ke liye unki ye tag-o-dau³ hai aur agar unhe'n maaloom ho jaata ke wo raat kaunsi hai to soch sakte ho ke tab us raat ki ibaadat ke silsila mein mere bando'n ka aalam kya hota?". (Al Mar-a'h Sharah Mishkaat: V4 P301-302)

Nuzool e Quran Ki Kaifiyat:

Munaasib maaloom hota hai ke yaha'n nuzool e quran ki kaifiyat bhi waazeh kardi jaae. Chunache Imam Zarakshi رحمه الله ne 'Al Burhan Fee Uloom al Quran' mein aur Syed Qutub Shaheed رحمه الله ne 'Fee Zilaal al Quran', 'Lamhaat Fee Uloom al Quran' aur 'Darasaat e Quraniya' mein aur deegar ahle ilm ne apni kutub mein nuzool e quran ki kaifiyat aur aise tadreebi nuzool ki hikmato'n ke silsila mein likha hai ke Quran e

¹ T: (بَدِیْخَتِی) Jiska nasib ya qismat kharaab ho, bad-nasibi, bad-qismati [RKT]

² T: (ظَلَمَی) Khayaali [RKT]

³ T: (تَک و دَو) Sakht mehnat karna, chaaro'n taraf daudna [RKT]

Karim ko Allah Ta'ala ne yakbaargi Nabi ﷺ par naazil nahi farmadiya tha. Balke thoda thoda karke poore 23 saala daur e nabuwwat mein iska nuzool mukammal hua tha.

Yaha'n ye baat bhi zikr kar de'n ke Imam Ibnul Jauzi رحمه الله ne nuzool e quran ki kaifiyyat ke baare mein 3 aqwaal zikr kiye hain:

- ❶ Lauh e mahfooz se yakbaargi aasmaan e duniya ke bait ul izzat tak naazil kiya gaya. Ye Hazrat Ibne Abbas رضي الله عنه ka qaul hai.
- ❷ Maah e Ramzan mein iske naazil kiye jaane ka ma'ane ye hai ke siyaam e ramzan ki ghaz ke liye isey maah e ramzan mein naazil kiya gaya. Ye qaul Imam Mujahid aur Zahack رحمه الله se marwi hai.
- ❸ Maah e Ramzan mein Nabi ﷺ par nuzool e quran ki ibtida hui. Ye Ibne Ishaq aur Abu Sulaiman Dimishqi رحمه الله ka qaul hai.

Shaikh Abdullah bin Zaid Aal Mahmood رحمه الله (Raees al Mahaakim ash-Shariyya wash-Shuoon ad-Deeniya, Qatar) ne apne risaale "*Kitaab us Siyaam o Fazl Shahar Ramzan*" mein usi aakhir uz zikr qaul ko sahih qaraar diya hai aur Shaikh Muhammad Abdah (Shaikh ul Azhar) aur unke shagird e rasheed Allama Muhammad Rasheed Rida Misri se bhi usi qaul ke sahih hone ki taa'eed naql ki hai. Is qaul ke sahih hone ki taujihaat¹ aur Hazrat Ibne Abbas رضي الله عنه ke qaul se ikhtilaaf ki wujuhaat bhi zikr ki hain. Masalan:

- ❶ Ye baat yaqeeni hai ke quran thoda-thoda karke utaara gaya hai.
- ❷ Lafz 'Quran' ka itlaaq kabhi poore quran par hota hai, aur kabhi uske baaz ajza muraad hote hain.
- ❸ Agar ye maan le'n ke quran maah e ramzan mein lauh e mahfooz se aasmaan e duniya (bait ul izzat) tak yakbaargi naazil kiya gaya aur phir waha'n se thoda-thoda karke naazil kiya gaya to ye Tafseer Quran ke zaahiri alfaaz ke khilaaf hai. Kyounke Irshad e Ilaahi to ye hai:

Ramzan Wo Mubaarak Mahina Hai, شَهْرُ مَصَانَ الذِّیْ أُنْزِلَ فِيْهِ الْقُرْآنُ.
Jis mein Quran Utaara Gaya. (Surah-al-Baqara: 185)

¹ T: (تَوْجِيه) Taujeeh ki jamaa, sabab bayaan karna, wajah bayaan karna [RKT]

Aur ye kaise sahih ho sakta hai ke Quran to abhi aasmaan par ho. Naazil na hua ho aur kaha jaae ke ham ne aap par naazil kar diya hai? Aur bait ul izzat ke waasta se quran ke nuzool ko maanne se quran ko makhloof qaraar dene waalo'n ko taqwiyaat pohonchti hai. Halaanke unka khalq e quran ka qaul kitaab o sunnat aur ijma e ummat ki roo se baatil hai.

④ Hazrat Ibne Abbas رضي الله عنه ka qaul unka apna ijtihaad hai. Jis par behre-soorat unhe'n ajr milega. Aur choonke unho'n ne apni taa'eed mein koi marfoo hadees zikr nahi ki aur ye koi aisa maamla nahi ke jis mein ijtihaad ki gunjaish o majaal na ho. Lihaaza unke ijtihaad par mabni unki ye raae waajib ul qubool nahi hai.

⑤ Unke baaz tafseeri aqwaal se Hazrat Ibne Masood رضي الله عنه, Imam Mujahid aur Saeed bin Jubair رضي الله عنه ka ikhtilaaf karna saabit hai, jabke bil-ittifaaq wo Sahaba رضي الله عنهم mein se ilm e tafseer ko sabse ziyaada jaanne waale the. Balke yaha'n tak kaha gaya hai: *"Goya wo bareek parde se ghaib ki taraf dekhte hain"*. Aur Nabi ﷺ ne unke liye ye dua faramai thi:

Aye Allah! Unhe'n deen ki samajh
aur quran ki taaleem ataa farma. اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ وَعَلِّمَهُ التَّوِيلَ.

Lekin iske bawujood ye to nahi kaha ja sakta ke wo ijtihaad ki bina par bhi tafseer bayaan kare'n to wohi sahih hai aur jo qaul unke khilaaf hoga wo baatil hai. (Kitaab as-Siyaam: P18-21 [Mataabe Qatar al Wataniya, Doha])

Tadreeji Nuzool Ki Hikmate'n:

23 saala roz e nubuwat mein aahista aahista Quran e Karim ka nuzool mukammal hua aur quran ke is tadreeji¹ nuzool mein kai hikmate'n aur maslahate'n poshida thee'n. Masalan:

① Musalmano ko joo'n-joo'n mushkil masaail pesh aaen waise-waise hi mauqa ba-mauqa unke hal aur jawabaat ke liye quran ki ayaat utarti rahee'n. Is tarha Quran e Karim ba-asaani dilo'n mein sabt ho jaata hai aur uske saath hi hayat e muslim mein quran ziyaada behtar tariqe se jaagaree'n hota hai.

¹ T: (تَدْرِيجِي) Tadreej se mansoob Thoda-thoda, aahista-aahista [RKT]

② Hikmat e Ilaahi ne fitrat e insaani ki riaayat rakhi aur baaz ashiya ke nifaaz aur tehreem mein tadreej se kaam liya. Masalan tehreem e khamr (sharab ki hurmat) ke liye 4 dafa mukhtalif andaaz se hukm naazil hua aur 4th martaba sharab ko kulliyatan haraam qaraar de diya gaya. Is tadreej e tahreem ki tafseel ham ne apni kitaab “*Sharab Aur Deegar Manshiyaat*” mein zikr kardi hai. Aur ye kitaab alhamdulillah Maktaba Kitaab o Sunnat, Rehan Cheema, Sialkot se chap bhi chuki hai.

③ Allah Ta’ala ki zaat e giraami par to Nabi ﷺ ko yaqeen e kaamil tha, magar phir bhi Aap ﷺ choonke insaan to the hi, muwasaat¹ aur hamdardi o gham-gusaari² ki Aap ﷺ ko bhi zaroorat thi. Daawat e tauheed par jab mushrikeen ki taraf se Aap ﷺ ko masaaib o mushkilaat se do-chaar hona padaa aur adaa e deen³ o muaanideen e islam⁴ ki taraf se Aap ﷺ ko eezaaen pohonchtee’n to saath hi saath sabr o sabaat aur taaeed o nusrat ki aayaat bhi naazil hoti rehtee’n. Jisse Aap ﷺ ke paae himmat o tahammul mein mazeed istiqlaal o istihkaam aata rehta tha aur ye baat Quran e Karim ke yakbaargi nuzool mein nahi ho sakti thee’n.

④ Ahd e jaahiliyat mein ibadaat o muamalaat aur uqoobat (sazaaen) naped⁵ thee’n aur nizaam e maaliyaat mafqood⁶ tha. Lihaaza Sahaba Ikram ﷺ ko yak-dam nizaam o qanoon aur dastoor o aain ka paaband kar lena khilaaf e fitrat tha. Lihaaza unki behtar tariqa se taaleem o tarbiyat aur islaah o tehzeeb ka yehi zariya tha ke unhe’n ba-tadreej⁷ qanoon ka paband banaaya jaae. Agar unhe’n yakbaargi muqaiyyad kiya jaata to yaqinan islaah o tehzeeb ka amal shuru hone se pehle hi wo bhaag gae hote.

Jaisa ke Sahih Bukhari mein Ummul Momineen Hazrat Ayesha Siddiqah

¹ T: (مُواساة) Sulah, dar-guzar, gham-khwaari, dukh dard mein shareek hona, madad, hamdardi, khair-khwaahi, murawwat, bhai-chaargi [RKT]

² T: (عَمَ غَسارى) Purshish e ahwaal, pursish e gham, ghamkhwaari, hamdardi, timaardaari [RKT]

³ T: (أَعْدَا دِين) Deen ke dushman, deen ke mukhaalif [RKT]

⁴ T: (مُعاَنِدِين) Muaanid ki jamaa, mukhalifat karne waala, dushmani karne waala [RKT]

⁵ T: (نَازِبِد) Nazro’n se ojhla, ghaayab, mafqood, gum, barbaad, mitne waala, murda, jiska wujood na ho, ghair-maujood [RKT]

⁶ T: (مَفْقُود) Khoya hua, ghaayab, gum-shuda [RKT]

⁷ T: (بَتَدْرِيج) Rafta-rafta, dheere-dheere, aahista-aahista [RKT]

ﷺ se marwi hai:

Shuru mein Quran e Karim ki ek mufassal soorat naazil hui, jis mein jannat o jahannam ka zikr hai. Yaha'n tak ke ba-kasrat log islam mein daakhil ho (kar raasikh ho) gae aur agar shuru mein hi ye naazil kar diya jaata ke: Sharab mat piyo to (mumkin tha ke) log pukaar uthte ke ham sharab nahi chodenge aur agar ye naazil ho jaata ke: Zina na karo to log keh dete ke ham zina tark nahi karenge.

إِنَّمَا نَزَلَ أَوَّلَ مَا نَزَلَ مِنْهُ سُورَةُ مِنَ الْمُفَصَّلِ
فِيهَا ذِكْرُ الْجَنَّةِ وَالنَّارِ، حَتَّى إِذَا ثَابَ النَّاسُ
عَلَى الْإِسْلَامِ نَزَلَ الْحَلَالُ وَالْحَرَامُ وَلَوْ نَزَلَ
أَوَّلَ شَيْءٍ: لَا تَشْرَبُوا الْخَمْرَ، لَقَالُوا: لَا نَدْعُ
الْخَمْرَ أَبَدًا، وَلَوْ نَزَلَ لَا تَزْنُوا، لَقَالُوا: لَا
نَدْعُ الزَّنا أَبَدًا.

(Fath al-Baari: V9 P39; Kitab ul Fazaael
al Quran: Baab 6: H4993)

Shaareh Bukhari Haafiz Ibne Hajar Asqalani رحمه الله ne Fath al-Baari mein likha hai: *"Hazrat Ayesha (رضي الله عنها) ne apne is irshad mein tarteeb o tadreej e nuzool mein paai jaane waali hikmat e Ilaahiya ki taraf ishaara farmaya hai. Gharz Quran e Karim ka wo hissa sabse pehle naazil kiya gaya, jis mein tauheed e Baari Ta'ala ki taraf daawat di gai hai aur momin o mutee ko Jannat ki basharat aur kaafir o naa-farman ko jahannam ki waeed sunaai gai hai aur jab unke quloob o nufuus us par mutmaeen ho gae, tab jaakar ayaat e ahkaam ka nuzool shuru kiya gaya"*. (Fath al-Baari: V9 P40 [Dar ul-Ifta edition])

16) Ba-kasrat e Tilaawat o Khairaat Ka Mahina:

Is maah e ramzan ke maah e quran hone ki wajah hi hai ke har saal khusoosi taur par is maah e ramzan mein Hazrat Jibraeel عليه السلام naazil hua karte the aur Nabi ﷺ ke saath mil kar Quran e Karim ka daur¹ kiya karte the. Aur Nabi ﷺ par aakhri ramzan mein ye quran 2 martaba pesh kiya gaya tha.

Chunache Sahih Bukhari, Abu Dawood, Ibne Majah, Nasai (fis Sunan al Kubra), Bayhaqi aur Daarmi mein Hazrat Abu Huraira رضي الله عنه se marwi hai:

¹ T: (دَوْر) Quran ya ahadees ko yaad rakhne ke liye baar-baar dohraana, (kisi ko haafze se sunna) [RKT]

Nabi ﷺ par har saal ek (1) martaba Quran e Karim ko pesh kiya jaata tha, lekin jis Aap ﷺ ne wafaat paai, us saal 2 martaba pesh kiya gaya.

كُنَّا يُعْرَضُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنُ كُلَّ عَامٍ مَرَّةً فَعُرِضَ عَلَيْهِ مَرَّتَيْنِ فِي الْعَامِ الَّذِي قُضِيَ فِيهِ.

(Fath al-Baari: V9 P39; Kitab ul Fazaael al Quran: Baab 6: H4993)

Aap ﷺ par Quran e Karim ka ye pesh kiya jaana Hazrat Jibraeel عليه السلام ke naazil hone aur Aap ﷺ ke saath quran ka daur karne ki shakl mein tha. Jaisa ke Sahih Bukhari o Muslim, Abu Dawood, Tirmizi, Nasai (fil Kubra), Daarqutni, Bayhaqi aur Musnad Ahmad mein Hazrat Abdullah bin Abbas رضي الله عنه se marwi hai:

Nabi ﷺ tamaam logo'n se ziyada khairat karne waale the aur khusoosan maah e ramzan mein ye amal aur bhi badh jaata. Aur Hazrat Jibraeel عليه السلام ramzan ki har raat Aap ﷺ se milte the aur Aap ﷺ unko quran sunaate (hifz o itqaan¹ ki gharz se in par pesh karte) the aur jin dino'n Aap ﷺ ki Hazrat Jibraeel عليه السلام se mulaqaat hua karti thi, un dino'n Aap ﷺ tez hawa se bhi ziyaada tezi ke saath Allah ki raah mein khairaat farmaya karte the.

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ، وَكَانَ جِبْرِيلُ يَلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ، يُعْرَضُ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ، فَإِذَا لَقِيَهِ جِبْرِيلُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

(Bukhari: V9 P43; Bidaaya as Sahih Baab Bida al Waheeh; Mishkaat [Tehqeeq Albani]: V1 P648; Al Mar-a'h: V4 P311)

Usi *uswa e hasana* par amal karte hue hame'n bhi chaahiye ke is maah e quran mein ba-kasrat tilaawat e quran aur sadqa o khairaat kiya kare'n.

17) Shafaa-at e Siyaam o Quran:

Saal ke 12 mahino'n mein se roza waale dino'n, ya unke rozo'n ko aur kutub e samawiya mein se Quran e Karim ko ye sharf haasil hai ke qiyaamat ke din ye dono hi Allah ke huzoor banda e momin ke liye

¹ T: (إتقان) Istehkaam, mahaarat, istawaari [RKT]

shafaa-at (sifaarish) karenge. Ke Aye Allah! Use bakhsh de aur unki shafaa-at raaegaan jaane waali bhi na hogi. Balke qubool ki jaaegi, jaisa ke Shobul Imaan Bayhaqi, Musnad Ahmad, Mojam Tabrani Kabeer, Hilyatul Auliya Abu Nayeem aur Mustadrak Haakim (Wa sahhahahu wa al-fiqh al-Dhahabi wa al-Albani) mein Hazrat Abdullah bin Umar رضي الله عنه bayaan karte hain ke Nabi ﷺ ne farmaya:

Roze aur Quran bande ke liye (maghfirat ki) sifarish karenge. Aur roza kahega: Aye Parwardigaar! Maine din ke waqt tere is bande ko khane peene aur qazaa e shahwat se roke rakah. Iske baare mein meri shafaa-at qubool farma aur Quran kahega: Maine ise raat ko sone se roke rakha, iske baare mein meri shifaarish qubool farma. To un dono ki uske baare mein ki gai sifaarish qubool ki jaaegi.

الصَّيَّامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ، يَقُولُ الصَّيَّامُ: أَيْ رَبِّ! إِنِّي مَنَعْتُهُ مِنَ الطَّعَامِ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَعْنِي فِيهِ وَيَقُولُ الْقُرْآنُ: مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ، فَيُشَفَّعَانِ.

(Mishkaat: V1 P612; Al Mar-a'h: V4 P200)

18) Namaaz e Panjgaana Ke Ehtemaam Ki Tarbiyat:

Ramzan ul Mubarak mein aapne panjgaana namaz ke saath saath taraweeh o nawaafil ka khoob ehtemaam kiya aur unhe'n baa-jamat adaa karne ki har-mumkin koshish ki. Aur tilaawat e quran se apne qalb o rooh ko munawwar kiya. Poora mahina aisa karne se ek (1) tarha ki tarbiyat o training ho jaati hai. Ab sawal ye hai ke aaya ye sab umoor sirf ramzan ul mubarak ki had tak hi the? Aur kya eid ke saath hi un umoor ko bhi saal bhar ke liye alwidaai salam kar diya jaae? Aur tilaawat o nawaafil to kujaa¹, kya namaz e panjgaana ki fikr bhi nahi rahegi? Jaisa ke kisi mausami qism ke musalman ya jaahil nadaan ka maqola hai:

“Do (2) rakat namaz e eid ul fitr..... khaai siwaiyya'n aur gai fikr”.

Bhai farz rozo'n ki fikr to aainda saal tak waaqai khatam ho gai, magar

¹ T: Urdu mein mauqa-o-nisbat par hairat zaahir karne ke liye istemaal hota hai [RKT]

kya namazo'n ki fikr bhi saath hi jaati rahegi? Nahi aur hargiz nahi. Namaz e panjgaana har musalman par har roz farz hai, chaahe ramzan ho ya koi doosra mahina. Lihaaza namazo'n ki adaaege ka wohi ehtemaam rehna chaahiye jiska sabaq ham ne ramzan ul mubarak mein seekha hai. Aur taaheen e hayaat¹ ye musulmano par farz hai, kyouнке Surah al-Hijr mein irshad e Ilaahi hai:

Aur Taa-dam e Maut (jiska aana yaqeeni amr hai) Apne Rabb Ki Ibaadat Karte Rahe'n.

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ.
(Surah al-Hijr: 99)

Nabi ﷺ ki taaleem bhi yehi hai, jaisa ke be-shumaar ahadees se pata chalta hai.

Lihaaza eid ul fitr ke saath hi namaz e panjgaana ki fikr nahi jaati rehni chaahiye. Salaf e ummat mein se ek (1) Allah Waale ko kaha gaya ke baaz log ramzan mein to Allah ki ibaadat karte hain. Phir uske baad sab kuch chod baithte hain. To usne kaha:

Kitne bure hain wo log, jo sirf ramzan mein hi Allah ke haq ko pehchaante hain.

يُسْرِ الْقَوْمُ قَوْمٌ لَا يَعْرِفُونَ لِلَّهِ حَقًّا إِلَّا فِي رَمَضَانَ.

Saath hi apne mukhaatib ko naseehat karte hue farmaya:

Sirf ramzaani na raho, balke Rabbani bano.

كُنْ رَبَّانِيًّا وَلَا تَكُنْ رَمَضَانِيًّا.

(Kitaab us Siyaam Shaikh Abdullah Aal e Mahmood: P75 (Qatar edition))

Namaziyo'n Ki Aqsaam

Yaha'n ye baat bhi pesh e nazar rakhe'n ke mausami ibaadat guzaaro'n ya ramzani namaziyo'n ki tarha hi namaziyo'n ki chand aur qisme'n bhi hain. Masalan:

① Aaath Ke Namaazi:

Wo log jo saara hafta panjgaana namazo'n se to qatai ghaafil o begaana rehte hain ke jaise un par farz hi nahi aur jab 8 din ke baad

¹ T: (تاحين حيات) Zindagi bhar, zindagi ke aakhir tak [RKT]

juma ka waqt aata hai, to naha-dho kar khoob bane-thane aur ujaala libaas pehle jaame masjid mein pohonch jaate hain.

② Ekath Ke Namaazi:

Wo log jo aam taur par to panjgaana namazi hi nahi, balke namaz e juma bhi adaa nahi karte. Albatta agar kabhi kisi khushi ya ghami par ekattha ho aur kuch aise logo'n ki majlis mein ekatthe baithe ho'n jo azaan ki awaaz ke saath sabhi uth kar masjid ko chal de'n to ye saahab bhi chaar-o-na-chaar¹ unke saath hi masjid se ho aate hain.

③ 360 Ke Namaazi:

Wo log jo panjgaana namaz aur juma bhi adaa nahi karte aur agar kahee'n kuch aise log ekatthe ho jo namazi ho'n aur azaan sunkar namaz ke liye chal de'n to ye saahab us waqt bhi nazre'n bacha kar idhar udhar "*khisak*" jaate hain. Lekin islami calender ke mutaabiq saal bhar ke 360 din ke baad jab eid aati hai to us mein bade shauq ke saath shaamil hote hain.

④ Khaat Ke Namaazi:

Wo log, jo umooman rasm o riwaaj ke bandhe bandhaae sirf kisi ki namaz e janaza mein hi shrikat karte hain taake apne aapko maiyyat ke pasmandagaan ke shuraka e gham mein se saabit kar sake'n. Uske alaawa unhe'n qasam hai, jo koi doosri namaz "*chakh*" paaen.

⑤ Thaath Ke Namazi:

Namaziyo'n ki in 4 ghair-matlooba qismo'n ke baad paachwee'n aur matlooba qism aati hai, jinhe'n "*thaath ke namaazi*" kahiye, joke namaz e panjgaana ki poori paabandi karte hain. (Roznaama Jung, Lahore) Jinhe'n aam taur par "*paaband e saum o salat*" kaha jaata hai. Islam mein darasal unhi logo'n ko muqaam haasil hai. Unhe'n chodkar pehli chaaro'n qism ke namaziyo'n ke baare mein ham koi tabsara nahi karna chahte, balke unki khidmat mein sirf itni iltemaas hai ke "*Saahibo! Islam ke nizaam e ibaadat mein is qism ke namaziyo'n ka koi*

¹ T: (چار و ناچار) Majboori se, majboor ho kar [RKT]

tasawwur hi nahi paaya jaata....lihaaza'

*Aap Hi Apni Adaaon Par Zara Ghaur Kare'n
Ham Agar Arz Kare'ne To Shikayat Hogi*

19) Roza Ke Tibbi Fawaaid o Samaraat:

Saabiqā sutoor mein ham ne sirf in fazaail o barakaat ka tazkira kiya hai, joke kitaab o sunnat se saabit hain aur kisi farz ki farziyyat saabit ho jaane ke baad un fazaail o barakaat ki talaash o justaju ziyaada se ziyaada targheeb dilaane ke liye hi mufeed ho sakti hai. Warna jis kaam ki farziyyat saabit ho jae, uska bajaa laana waajib ho jaata hai, chaahe uski koi maslahat samajh mein aae ya na aae. Lekin ye bhi Allah ka ehsaan hai ke usne faraaiz ki baja-aawari par bhi hamare liye bade-bade inaamaat bhi rakhe hue hain.

Jab kisi fariza ki farziyyat ko saabit karne ke liye uske roohani o ukhrawi fazaail o barakaat ki bhi zaroorat nahi, to phir uske dunyawī ya maaddi fawaaid o samaraat ka paaya jaana ya unka ilm ho sakna kahaa'n zaroori ho sakta hai. Jabke ye bhi Allah Ta'ala ka khaas karam hai ke uske aad-karda faraaiz roohani wa ukhrawi fazaail o barakaat ke saath saath dunyawī o maaddi fawaaid o samaraat se bhi khaali nahi hain.

Masalan, zer e bahes “roze” ko hi le lejiye. Ke doctoro'n ya tabeebo'n ne roze ke tibbi fawaaid bhi zikr kiye hain aur maghribi mumaalik ke baaz maahireen e tibb ne to afriqi mumaalik ke mukhtalif manaatiq¹ ke mutaala-aati daure kiye aur unki jo tafsilaat murattab ki hain, un mein umoomi alfaaz mein “*faaqa-kashi*” aur islami zabaan mein roze ka zikr bhi kiya hai aur bataaya hai ke roza Maleria ya Bukhaar ke liye teer ba-hadaf² nuskha hai.

Aalami idaara e sehat³ mein kaam karne waale specialist “Armīnyo Anori” ne apni report mein Maleria ki wabaa ko taraqqi-pazeer mumaalik ki iqtisadiyaat ko tabah karne ka baais qaraar diya hai. Jabke

¹ T: (مَنْطِق) Fusaahat, khush-kalaami, daleel o hujjat se istidlaal [RKT]

² T: (تِيرَ نِيْهْدَف) Aisa teer jo theek nishaane par lage, muassar, theek nishaane par, to the point [RKT]

³ T: World Health Organisation [RSB]

us idaara mein kaam karne waale wabaai amraaz ke maahir “Dr. Jozer H. Paul” ne to yaha’n tak likha hai ke Maleria ka marz aalami satah par sehat ka masla ban chuka hai aur us marz se bachaao ke liye dawaen ejaad hui hain aur aage chal kar wo ghair muslim Dr. likhta hai: *“Magar kya sabse badhkar khushi ki baat ye nahi ke shariyat e islamiya mein uske ilaaj ka jo tariqa “roza” ki shakl mein hai, wo ek to qatan ghair-keemiyai hai aur medical ki zabaan mein ye ke use reaction ya radde amal ka bhi koi khatra nahi aur ilm e iqtisadiyaat ki zabaan mein ye ilaaj kulli taur par muft, balke muft se bhi badhkar hai. Us mein 100% se ziyaada munaafa hai”*. (Majalla Mahnaama Manaar al Islam, Abu Dhabi Jild6 Shumaara 9, 1981CE 1401h)

Jadeed tehqiqaat ne ye bhi saabit kar diya hai ke roza ki wajah se aadmi gurde ki bimaari, paero’n ke waram aur jodo’n ke puraane dardo’n se mehfooz rehta hai. Roza qalbi-amraaz, motaape, blood pressure waghaira ke liye bhi mufeed o muaawin e ilaaj hai. Aise hi jildi amraaz keel, muhaaso’n, sar ke wasat mein paeda hone waali sikree, damaghi khushki aur ganje-pan ka mauzoo’n tareen ilaaj bhi roza hai. (Majalla Mahnaama Manaar al Islam, Abu Dhabi Jild6 Shumaara 9, 1981CE 1401h)

Ek Saudi Dr. Ayaaz Sabeel ka kehna hai ke roza *As Sir* ki bimaari ke liye ek teer ba-hadaf nuskha hai, jiski tafseer Roznama Jung, Lahore April 27th 1988 ba-mutaabiq Ramzan 10, 1408h mein Page 7 par shaaya ho chuki hai.

20) Roza Ke Nafsiyaati Fawaaid o Samaraat:

Maahireen e nafsiyaat ke yaha’n ye amr e musallam hai ke nafsiyati iztiraab, qalq, hazn, pisaar mardgi o afsurdgi¹, waswasa, aur hysteria ka asal sabab quwwat e iraadi o quwwat e bardasht aur khud-etemaadi ka fuqdaan hai. Jabke roza insaan mein quwwat e iraadi, rushd e nafsi aur khud etemaadi paeda karta hai. Lihaaza roza tamaam nafsiyaati amraaz ka behtareen aur muft ilaaj hai. (Manaar al Islam; Risaala as Siyaam [Wizaarah Auqaaf o Umoor Islamiya UAE edition])

Maaloom hua ke ramzan ul mubarak jaha’n nekiya’n kamaane ka season hai, wahee’n mohlik amraaz se najaat paane ka zariya bhi hai

¹ T: (اُفسُردگی) Tabiyat ka murjhana, aazurda-khaatir hona, be-raunaqi, jee uchaat hona [RKT]

aur maghribi mumaalik ke in ghair-muslim maahireen aur muslim atibba ki tehqiqaat o shahadaat is amr ka mu'n-bolta suboot hain.

21) Roza Ke Iqtisaadi Fawaaid o Samaraat:

Roza ki tibbi o nafisyaati pehluo'n ke alaawa ye be-shumaar maaddi o iqtisaadi fawaaid o samaraat ka zariya bhi hai aur nazm o zabt sikhaane ka sabab bhi. Jiski tafsilaat matloob ho'n to Allama Muhammad Rasheed Rida Misr ki Tafseer al Manaar (V2 P144-149 (Beirut Edition)) Aur Dr. Mustafa as-Sabaai (Muallif As Sunnah wa Makaanatih Fee At Tashree al-Islami) ki ktiab Ahkaam as Siyaam wa Falsafah (P38-42) dekhe ja sakta hain.

Tark e Roza Par Waeed:

Roohani o jismani aur duniyawi o ukhrawi fawaaid o barakaat par mushtamil is ibaadat "roza" ko islam mein farz qaraar diya gaya hai. Aur fitrat e saleema ka taqaaza to ye hai ke poore josh o jazba aur shauq o zoq ke saath na sirf maah e ramzan mein hi rozo'n ki paabandi ho, balke ghair ramzan ke nafli roze rakhne mein bhi kami na ki jaae. (Jinki tafseel bhi is kitaab ke doosre hisse "*Ahkaam o Masaail e Roza*" mein zikr kardi gai hain).

Ya kam-az-kam saal baad is ek (1) maah ke rozo'n mein se to koi ek (1) roza bhi chodne ke jurm ka irtikaab na kare'n. Warna phir ye bhi yaad rahe ke ramzan ul mubarak ka ek (1) bhi roza jaan boojh kar bila-uzr e sharai chod dena to ye gunah e kabira hai. Jaisa ke Allama Zahbi رحمته الله ki kitaab "*Al Kabaair*" se maaloom ho raha hai ke unho'n ne kabira gunaho'n mein se chatte (6th) gunah ki jagah "*bilaa uzar ramzan ka ek (1) din ka roza chodna*" hi likha hai. (P41-42 (bi-tasheeh o taqdeem Shaikh Muhammad Abdur Razzaq Hamza Mudarris Haram e Makki))

Aise hi Allama Haithami رحمته الله ne الزواجر عن اقتراف الكبائر Az Zawaajir An Iqtiraaf al-Kabaair (72 Az Zawaajir az Allama Haithami: V1 P195 [Beirut edition]) par ramzan ka ek (1) bhi roza chodne ko kabira gunah shumaar kiya hai. Kyounke taarik e roza ke baare mein badi sakht waeed aai hai.

Chunache Sahih Bukhari mein taaleeqan aur Abu Dawood, Tirmizi, Nasai, Ibne Majah, Daarmi, Bayhaqi aur Sahih Ibne Khuzaima o Musnad

Ahmad mein Hazrat Abu Huraira رضي الله عنه se mausooalan o marfooa'an marwi hai:

Jisne ramzan ke ek (1) bhi din ka roza kisi marz ya uzr ke baghair hi tark kar diya. Wo agar saari umr bhi roze rakhta rahe, tabh bhi uski kami poori nahi kar sakega.

(Al Fathur Rabbani: V9 P237; Mishkaat: V1 P626; Tehqeeq Miskhat mein Albani ne isey zaeef kaha hai; Zaeef al-Jaame: 3/5/174)

Is hadees ko mohaddiseen e ikram رضي الله عنه ne zaeef qaraar diya hai. Jabke aisi hi kai deegar riwayaat bhi hain, lekin agar ye sab na bhi hotee'n to quran o sunnat aur ijma e ummat se saabit shuda us roze ki farziyyat aur uske 5 arkaan e islam mein se ek hone ki haisiyat hi kya kam hai ke uske tark ka irtikaab gunah e kabira shumaar ho. Poore din ka roza tark karna gunah e kabira kyon na ho. Jabke maah e ramzan ke dino'n ke aakhri auqaat mein se jald-baazi ke natija mein asal waqt se thoda sa pehle roza khola jaae to wo bhi baais e azaab hai. Jaisa ke Sahih Ibne Hibban o Ibne Khuzaima, Sunan (Kubra) Nasai, aur Mustadrak Haakim mein Hazrat Abu Umaama Baahili رضي الله عنه se marwi hai ke "*Nabi ﷺ ko maine ye farmate hue suan hai ke "Main soya hua tha, to do (2) shakhs (farishte) aae, wo mujhe apne saath ek (1) pahaad par le gae aur kehne lage ke oopar chadhe'n. Maine kaha ke main aisa nahi kar sakta, wo kehne lage, ham Aap ﷺ ke liye ye safar asaan kar dete hain aur jab main chadh gaya aur pahaad ke oopar gaya to kya sunta hoo'n, ke sakht cheekh o pukaar hai. Phir mujhe wo aage le gae:*

Waha'n main dekhta hoo'n ke ek (1) qaum apni khoncho'n (ediyo'n) ke bal aundhi latkaai gai hai. Unki baache'n phati hui hain, jin se ke khoon beh raha hai. Aap ﷺ farmate hain ke maine poocha: Ye kaun log hain? To un (farishto'n) ne bataaya: Ye wo log hain, jo iftaar ka sahih waqt hone se pehle hi roza khol

فَإِذَا أَنَا بِقَوْمٍ مُّعَلِّقِينَ بَعْرًا فِيهِمْ، مُشَقَّقَةً أَشْدَّاهُمْ، تَسِيلُ أَشْدَّاهُمْ دَمًا، فَقَالَ: قُلْتُ: مَنْ هَؤُلَاءِ؟ قَالَ: الَّذِينَ يُنْطَرُونَ قَبْلَ تَحِلَّةِ صَوْمِهِمْ.

(Sahih at Targheeb wat Tarheeb lil Albani: V1 P588 (Al Maktaba al Islami, Beirut])

(iftaar kar lete) hain.

Andaaza farmaen ke jab mahez itne waqt ke tark e roza ka ye anjaam hai to uska hashar kya hoga, jisne poore din ka hi nahi, balke poore ramzan ke tamaam roze hi chod diye? Ab aap khud hi farmaen ke wo log jo na to kisi aise mashaqqat waale safar mein ho'n ke roza qaza karne ke majaan¹ ho'n na bimaar ho'n ke ramzan ke baad unke liye qaza kar lene ki ijaazat ho aur na hi koi deegar sharai uzr ho, balke uske bar-aks in azaar² se mehfooz hone par mustazaad³ ye ke jin logo'n ko ramzan ul mubarak ki wajah se duty bhi kam deni pade aur jo thoda sa waqt duty par guzaare'n wo bhi air conditioned daftaro'n mein ho, ya wo log jo apne karobaar karte hain, unke makano'n aur dukano'n mein bhi thandak ki ye sahoolate'n maujood ho'n.

Iske bawujood bhi us maah e mubaarak ke roze rakh kar apne parwardigaar ko raazi na kar le'n aur us maah ki barakaat aur saadate'n na samet le'n. Wo log bhi kitne hi kam naseeb hain aur unke apne aapko islam ke thekedaar qaraar dene ke buland-baang daawe kitne mashkook, balke baatil hain.

Allah, Rasool ﷺ Aur Jibraeel عليه السلام Ki Laanat o Phatkaar:

Baaz ahadees junki isnaad par infiraadi taur par to kalaam kiya gaya hai, lekin majmui taur par unki shawaahid o muaiyyid⁴ riwayaat ki wajah se unhe'n sahih-li-ghaerih⁵ aur hasan sahih qaraar diya gaya hai. Un mein se ek (1) Sahih Ibne Khuzaima aur Sahih Ibne Hibban mein Hazrat Abu Huraira رضي الله عنه se, doosri Sahih Ibne Hibban mein Hazrat Maalik bin Huwairis رضي الله عنه se aur teesri Hazrat Kaab bin Ajrah رضي الله عنه se Mustadrak Haakim mein marwi hai. In ahadees mein ek (1) waaqia mazkoor hai ke Nabi e Akram ﷺ ne mimbar laane ka hukm farmaya aur jab mimbar

¹ T: (مَجَاز) Ikhtiyaar diya gaya, ijaazat diya gaya [RKT]

² T: (اعزاز) Bahaane (from google)

³ T: (مُسْتَرَاد) Badhaaya hua, ziyaada kiya hua, additiona, extra [RKT]

⁴ T: (مُؤَيَّد) Taaed karne waala, madadgaar, muaawin, himaayati [RKT]

⁵ T: (صَحِيح لِيْغَيْرِهِ) Us riwayat ko kaha jaata hai jo apni jagah par sahih nahi hai, par use deegar muaiyyid riwayaat ki wajah se mustanad samjha jaata hai, hadees mein kamzoriyaa'n ho sakti hain leking deegar qaabil e etemaad ahadees ki maujoodgi mein qaabil e qubool banati hain jiski wajah se use fiqhi aur deeni mabaahis mein istemaal kiya jaa sakta hai [RSB]

laaya gaya to Aap ﷺ us par raunaq-afroz hue, lekin jab pehli seedhi par qadam rakha to farmaya: Aameen. Jab doosri par qadam rakha to farmaya: Aameen aur jab teesri par qadam-ranja farmaya¹ to bhi farmaya: Aameen.

Jab Aap ﷺ mimbar se neechе tashreef laae to ham ne arz kiya ke aaj ham ne Aap ﷺ se ek (1) aisi cheez suni hai, jo isse pehle kabhi nahi suni thi. Unke jawab mein Nabi e Akram ﷺ ne bataaya ke jab maine pehli seedhi par qadam rakha to Hazrat Jibraeel ؑ mere paas aae the aur unho'n ne kaha tha:

Wo shakhs maloon hai aur Allah ki rehmat o'n se door ho gaya, jisne maah e ramzan ul mubaarak ko paaya, magar iski maghfirat o bakhshish na hui. بَعْدَ مَنْ أَدْرَكَ رَمَضَانَ، فَلَمْ يُغْفَرْ لَهُ.

Is par maine Aameen kaha aur jab maine doosri seedhi par qadam rakha to Hazrat Jibraeel ؑ ne farmaya:

Wo shakhs maloon o mahroom hai, jiske paas Aap ﷺ ka zikr e jameel hua ho, aur wo Aap ﷺ par durood na padhe. بَعْدَ مَنْ ذُكِرَتْ عِنْدَهُ، فَلَمْ يُصَلِّ عَلَيْهِ.

Us par maine Aameen kaha tha aur jab maine teesri seedhi par qadam rakha to Hazrat Jibraeel ؑ ne kaha tha:

Wo maloon o harmaa'n naseeb hai, jiski zindagi mein iske maa baap ya unme se koi ek (1) budhaape ko paae aur wo isey (khidmat ke ewaz) Jannat mein daakhil na kar de'n. بَعْدَ مَنْ أَدْرَكَ أَبَوَيْهِ الْكَبِيرَ عِنْدَهُ أَوْ أَحَدَهُمَا فَلَمْ يُدْخِلْهُ الْجَنَّةَ.

Is par bhi maine aameen kaha tha. (Sahih at Targheeb wat Tarheeb lil Albani: V1 P583-584 H995-996-997)

In ahadees mein 3 kaamo'n ki khoob targheeb dilaai gai hai, unke na karne waalo'n par laanat o phatkaar ki gai hai. Unhe'n Jannat o rahmat e Ilaahi se mehroom o door qaraar diya gaya hai aur maah e ramzan ke

¹ T: (قَدَّمَ رَنْجَهُ قَرْمَانًا) (Taaziman) Tashreef laana, kisi ke ghar tak aane ki zehmat uthaana [RKT]

roze na rakhne aur waalidain ki khidmat na karne waalo'n ko to jahannam ki waeed bhi sunaai gai hai. Jaisa ke Sahih Ibne Hibban o Ibne Khuzaima mein Hazrat Maalik bin Huwairis رضي الله عنه aur Hazrat Abu Huraira رضي الله عنه se marwi ahadees ke alfaaz 'فَدَخَلَ النَّارَ فَاَبْعَدَهُ اللَّهُ' se pata chalta hai ke *"Us mauqa ko paane ke bawujood (usse faaeda na utha saka) aur jahannam mein daakhil ho gaya to wo bahut hi maloon o hirmaa'n-naseeb¹ hai"*. (As in 996-997)

Baccho'n Ke Roze

Munaasib maaloom hota hai ke yaha'n baccho'n ke rozo'n ke silsila mein bhi wazaahat kardi jaae, ke un par roze agarche farz to nahi. Kyounke Abu Dawood, Tirmizi aur Musnad Ahmad mein irshad e Nabawi ﷺ hai:

Teen (3) qism ke log marfoo ul qalam² (shar-an ghair-mukallaf³) hain. Paagal, yaha'n tak ke uska junoon o paagalpan door na ho jaae. Soya hua, yahaa'n tak ke wo neend se bedaar na ho jaae aur baccha, yaha'n tak ke wo umr e ehtelaam (bulooqhat) ko na pohonch jaae.

رُفِعَ الْقَلَمُ عَنْ ثَلَاثٍ، عَنِ الْمَجْنُونِ
حَتَّى يَفِيقَ وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ
وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ.

(Irwa al-Ghaleel: V2 P4 [Albani ne sahih kaha]; Fiqh as-Sunnah: V1 P439)

Ye to hua baccho'n ke roze ka sharai hukm, lekin agar baccha us umr mein ho kar roza rakh sakta ho to uske liye roza rakhna mustahab amal hai aur uske waalidain ya sar-parasto'n ko chaahiye ke use roze ki targheeb dilaaen, taake wo uska aadi ho jaae. Sahaba Ikram رضي الله عنه aise hi kiya karte the, chunache Bukhari o Muslim mein Hazrat Rabee'a bin Muawwaz رضي الله عنه se marwi hai ke yaum e aashura ki subh Nabi ﷺ ne ansaar ki bastiyo'n mein ye elaan karwaaya:

Jisne roza ki haalat mein subh ki wo مَنْ كَانَ أَصْبَحَ صَائِمًا فَلَيْتِمَ صَوْمَهُ

¹ T: (جُرْمَان نَصِيب) Bad-qismat, bad-bakht, maayooos o mehroom [RKT]

² T: (مَرْفُوع الْقَلَم) Wo shakhs jiska gunaah qaabil e giraft na ho, jiska jurm baaz-purs ke qaabil na ho [RKT]

³ T: (غَيْر مُكَلَّف) Jis par sharai paabandi aaed na ho [RKT]

apna roza poora kare aur jisne iftaari ki haalat mein subh ki ise chaahiye ke din ke baqiyya hissa ka goya roza rakhle.

وَمَنْ كَانَ أَصْبَحَ مُفْطِرًا فَلَيْتَمَ بَقِيََّةَ يَوْمِهِ.

(Al Muntaqa Ma'a An-Neel: 2/4/198)

Hazrat Rabeea رضي الله عنه farmati hain:

Uske baad se ham log yaum e ashoora ka roza rakha karte the aur apne chote baccho'n ko bhi rakhwaate the. Ham masjid mein jaate to baccho'n ko khelne ke liye rooi ka khilona bana dete the, jab koi baccha khaane ki zid karta aur rota to use khilona de kar behla lete, hatta k iftaar ka waqt ho jaata.

فَكُنَّا بَعْدَ ذَلِكَ نَصُومُهُ وَنُصِومُهُ صِبْيَانَنَا الصِّغَارَ مِنْهُمْ وَنَذْهَبُ إِلَى الْمَسْجِدِ فَجَعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ. فَإِذَا بَكَى أَحَدُهُمْ مِنَ الطَّعَامِ أَعْطَيْنَاهَا إِيَّاهُ حَتَّى يَكُونَ عِنْدَ الْإِفْطَارِ.

Imam Bukhari رحمته الله farmate hain ke Hazrat Umar Farooq رضي الله عنه ne ramzan mein pakad kar laae jaane waale sharabi se mukhaatib ho kar farmaya:

Tera buraa ho, hamare to bacche bhi roze se hain.
aur isey maara.

وَيْلَكَ وَصِبْيَانُنَا صِيَامًا.

Is asr ko Imam Bukhari رحمته الله ne to taaleeqan bayaan farmaya hai, albatta Sunan Saeed bin Mansoor aur Al-Jaadiyaat e Baghwi mein marfooan bhi marwi hai aur Baghwi ki ek (1) riwayat mein to ye bhi mazkoor hai ke Hazrat Umar Farooq رضي الله عنه ne use 80 kode maarne aur sham ki taraf mulk-badar kar dene ka hukm farmaya. (An-Neel: 2/4/198-199)

Gharz, Imam Ibne Sireen, Zohri, Shafai aur Salaf e Saaliheen رضي الله عنهم ki ek (1) jamat ka kehna hai ke jab baccha roza rakh sakne ki taaqat ko pohonch jaae to use roze ki aadat daalne ke liye roza rakhne ka hukm dena chaahiye. Aise bacche ki umr ke silsila mein 7, 10, aur 12 saal ke mukhtalif aqwaal milte hain. (An-Neel: 2/4/198-199) Lekin us silsila mein koi waazeh daleel nahi hai, lihaaza umr ki bajaaye taaqat o qudrat ka hi etebaar hoga.

Aaj Ke Musalman.... Ek Lamha Fikriya

Ye bhi zehen mein rahe ke ye baat bhi baccho'n ke baare mein hai, joke roza rakhne ki taaqat rakhte ho'n. Chaahe umr ke lehaaz se abhi baaligh na hue ho'n. Jabke umooman dekha gaya hai ke kitne hi log wo hain, jo apne 18-18, 20-20, balke 25-25 saal ke tandrust o tawaana aur aaqil o baaligh baccho'n ko na sirf ye ke roza nahi rakhwaate, balke roza na rakhne par amaada karte hain aur daleel ye hoti hai ke tumhare imtihanaat ho rahe hain, tum sahih taur par mehnat nahi kar sakoge aur ye hoga aur wo hoga.

Aise baccho'n aur bacchiyo'n ko khud hi apne Khaaliq o Maalik se darna chaahiye aur yaad rakhna chaahiye ke aaqil aur baaligh ho jaane ki wajah se roza un par farz ho chuka hai. Aur kuch ho na ho, ye farz pooro karna hi hoga. Aur phir umooman faraaiz e deen ki adaai gi to tamaam kaamyabiyo'n aur kaamraniyo'n ki chaabi hai, phir mahez imtihaan ki taiyaari ke liye roza chod dena *che-maane daarid?*¹

Isi tarha unke waalidain aur bade bahen, bhaiyo'n ya sar-parasto'n ko bhi Allah ka taqwa ikhtiyaar karna chaahiye ke kahee'n Allah ki nafarmani karne aur karwaane ki paadaash mein na dhar liye jaaen aur uska asar un par aur unki aulaad par na ho aur deen o duniya ki kaamyabi makhdoosh na ho jaae.

Phir waise bhi waalidain to apne ghar ki riaaya ke haakim hote hain aur qiyaamat ke din unse unki is riaaya ke baare mein sawal kiya jaaega, jaisa ke Nabi e Akram ﷺ ka irshad e giraami hai:

Tum Mein se har shakhs rakhwaala hai aur har shakhs apni rie'eeyat ke baare mein jawab-deh hai.... aadmi apne ghar waalo'n ke baare mein aur aurat apne shauhar ke ghar waalo'n (aulaad) ke baare mein Allah ke saamne jawab-deh hai.

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ...
وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ
رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا
وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا.

¹ T: (چه معنی دارد) Kya sabab hai, kya wajah hai, kya baat hai, kya matlab (kisi baat ki khoj lagaane ya wajah maaloom karne ke mauqa par bolte hain) [Urduban.com]

(Fath al-Baari (Kitab ul Juma): V2 P380; Sahih Muslim: Kitab ul Imaaraat; Sunan Abu Dawood: Kitab ul Imaaraat; Sunan Tirmizi: Kitab ul Jihad; Musnad Ahmad: V2 P5, 54, 55, 108, 111, 131)

Khud Rabb e Kaaenaat ne bhi waazeh taur par hukm farmaya hai ke tumhara sirf khud amal kar lena aur apne aapko jahannam se bacha lena hi kaafi nahi, balke apne zer-dastiyo'n aur ahl o ayaal ko bhi nek aamaal ka paaband kar aur unhe'n bhi jahannam ki aag se bachaao. Chunache irshd e Ilaahi hai:

Aye Imaan Waalo! Apne Aapko Aur Apne Ahl o Ayaal Ko Jahannam Ki Aag Se Bachaao, Jiska Indhan Insaan Aur Patthar Hain.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ
نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ.
(Surah-al-Baqara: 165)

Lafz e Ramzan Ka Lughwi Ma'ane:

Ramzan ul Mubaarak aur roza ke anwaar o tajalliyaat, fazaail o barakaat aur fawaaid o samaraat to ba-kasrat hain, jin mein se chand zaroori o maaroof umoor aapke saamne aagae hain aur ab behtar maaloom hota hai ke aapko lafz e ramzan aur saum (roza) ke asal lughwi maane o mafhoom se bhi aagaah kar de'n, taake un dono ki haqiqat aapke zehen mein aajaae.

Lafz e ramzan ka maaddah¹ 3 huroof par mushtamil hai jo Raa ر Meem م Aur Zaad ض (رمض) hain aur lughat ki mashoor o maaroof kitaab "Al Qamoos al-Muheet" mein likha hai:

Ret waghaira ke zarraat par suraj ki tamaazat o garmi ke shiddat se padhne ko Ramz kehte hain.

الرَّمْضُ مُحَرَّكَةٌ، شِدَّةُ وَقَعِ الشَّمْسِ عَلَى
الْمَلِّ وَغَيْرِهِ. (Al Qamoos: V2 P332)

Jabke lughat ki hi ek doosri mutadaawal² kitaab "Al Munajjid" mein bhi yehi maane zikr karne ke baad likha hai:

Sooraj ki tamaazat o garmi ne uske paaon jalaa diye. (Al Munajjid: P280)

أَحْرَقَتْ الرَّمْضَاءُ قَدَمَيْهِ.

¹ T: (مَادَّة) Maakhaz, asal, buniyaad [RKT]

² T: (مُتَدَاوِل) Raaej, murawwaj, aam, dast-ba-dast pohoncha hua, prevailing [RKT]

Lafz e ramzan ka lughawi ma'ane "jalaana" hadees mein bhi waarid hua hai. Chuanche Tirmizi mein irshad e Nabawi ﷺ hai:

Salat ul Awwabeen ka waqt wo hai, jab oont ke bacche ke pao'n (ret ke garam hone ki wajah se) jalne lage'n.

صَلَاةُ الْأَوَّابِينَ حِينَ تَرْمُضُ الْفِصَالُ.

(Buloogh al-Maraam Ma as-Subul: 1/2/17)

Maah e Ramzan Ki Wajah Tasmiya:

Maah e Ramzan ki wajah tasmiya bayaan karte hue saaheb e "Majma ul Bayaan" likhte hain:

Is maah ka naam Ramzan (jalaane waala) is liye rakha gaya ke ye (rozadaaro'n ke) gunaho'n ko jalaa kar khatam kar deta hai.

سُمِّيَ رَمَضَانَ لِأَنَّهُ يَرْمُضُ الذُّنُوبَ.

Aur saaheb e "Qamoos" ke alfaaz hain:

Gunaho'n ko jalaa kar khatam kar dene ki munaasabat se is maah ka naam hi ramzan rakh diya gaya hai.

سُمِّيَ رَمَضَانَ لِأَنَّهُ يُحْرِقُ الذُّنُوبَ.

Is mafhoom ki ek riwayat bhi hai, magar wo zaef hai. Gharz is mukhtasar si lughawi bahes se bhi maah e ramzan ki fazilat khul kar saamne aajaati hai. Ke ye mahina ahle ma-aasi¹ ke gunaho'n ko jala kar khatam kar deta hai.

Maah e Ramzan Ko Sirf Ramzan Kehna:

Hamare baaz jamaati parcho'n mein ek baat bade tasalsul ke saath kahi ja rahi hai ke maah e ramzan ul mubaarak ko sirf "Ramzan" nahi kehna chaahiye, balke "Shahru Ramzan" yaane "shahar" ki izafat ke saath murakkab karke kehna chaahiye. Jise aap urdu mein "maah e ramzan" ki tarkeeb se keh le'n aur sirf ramzan is liye nahi kehna chaahiye ke "ramzan" Allah ke asmaa e giraami mein se ek ism (naam) hai aur wo hadees bhi zikr ki jaati hai jo "ramzan" ke ism e Ilaahi hone

¹ T: T: (معاصي) Bohot se gunah, isyaan, khata, qusoor, naa-farmaniya'n [RKT]

par dalaalat karti hai. (Majalla Jaamia Ibrahimiya, Sialkot)

Lihaaza aaiye us hadees ki istenaadi haisiyat ka jaaiza le'n ke mohaddiseen e ikram ke nazdeek uski kya position hai?

Chuanche Ibne Adi ne Al Kaamil mein Hazrat Abu Huraira رضي الله عنه se marfooan riwayat bayaan ki hai, jis mein hai:

Ramzan na kaho, kyouнке ramzan لَا تَقُولُوا رَمَضَانَ، فَإِنَّ رَمَضَانَ إِسْمٌ مِنْ
asmaa e Ilaahi mein se ek naam hai. وَلَكِنْ قُولُوا: شَهْرُ رَمَضَانَ.
Balke shahru ramzan (maah e ramzan) kaho.

Haafiz Ibne Hajar Asqalani رحمته الله ne Fath al-Baari mein aur Imam Ibne Kaseer رحمته الله ne apni tafseer mein likha hai ke Ibne Adi ne Al Kaamil mein is hadees ki takhreej ki hai aur uske ek raawi Abu Ma'shar ki wajah se is riwayat ko zaef qaraar diya hai. Aur baqaul Imam Bayhaqi ye hadees Imam Mujahid aur Hasan Basri ke do (2) turq se bhi marwi hai, lekin wo dono turq mein bhi zaef hain (rhh). Aur Imam Bukhari رحمته الله ne bhi is hadees ke zof ki taraf ishaara karne ke liye apni sahih mein ek baab hi aisa qaayam kiya hai, jisse ramzan ko ramzan kehne ke jawaz ka pataa chale aur wo hai: 'بَابُ هَلْ يُقَالُ رَمَضَانُ أَوْ شَهْرُ رَمَضَانَ وَمَنْ رَأَى كُلَّهُ وَاسِعًا' Aur phir jawaz saabit karne ke liye mutaaddid ahadees waarid ki hain. (Fath al-Baari: V4 P112-113 [Dar al-Ifta edition]; Tafsir Ibne Kasir: V1 P216 [Dar al-Maarifa, Beirut edition])

Zaef hadees choonke qaabil e hujjat nahi hoti, is liye hi jamhoor ahle ilm jawaz ke qaayal hain. Albatta Malikiyya ne karaahat ki raae ikhtiyaar ki hai aur un mein se bhi Ibn al Baaqilaani aur Shawaafe mein se kaseer hazraat ke nazdeek agar koi qarina-saarifa¹ maujood ho, jo akele lafz "Ramzan" se bhi is maah ka pata de to phir makrooh nahi hai. (Fath al-Baari as in 130)

Imam Bukhari رحمته الله ke rujhaan ka pataa isi baat se lagaaya ja sakta hai ke unho'n ne apni sahih mein mutaddid abwaab mein lafz ramzan ko akele hi istemaal farmaya hai. Masalan:

¹ T: (قَرَيْنَتُهُ ضَارِفَةٌ) Aisi alaamat ya daleel jo kisi baat ko samajhne mein madad deti hai. Agar kisi hadees mein ek aam usool bataya gaya ho, lekin uske saath aisa qarina (alaamat) ho jo us usool ko khaas bana de use qarina saarifa kaha jaata hai [RSB]

- ❶ Baabu Wujoobi Saum e Ramzan.
- ❷ Baabun Man Saama Ramzan.
- ❸ Baabun Hal Yuqaalu Ramzan au Shahar Ramzan Waman Ra-aayaa Kullahoo Waasea'n.
- ❹ Baab Ajwadu Maa Kaana Nabiyyu ﷺ Yakoonu Fee Ramzan.
- ❺ Baabul Laa Yutaqaddamu Ramzanu bi-Saumi Yaumin Walaa Yaumaini
- ❻ Baab Izaa Jama-a Fee Ramzan Walam Yakun Lahu Shai-un Fatusuddiqa Alaihi.
- ❼ Baab Izaa Jama-a Fee Ramzan.
- ❽ Baab Izaa Saama Ayyaamam Min Ramzana Summa Saafara
- ❾ Baab Mataa Yakhda Qaza Ramzan
- ❿ Baab Iza Aftar Fee Ramzan (Bukhari: Kitab as Saum)

In tamaam abwaab mein se imam sahab ne kisi mein bhi ramzan ke saath “shahar” (maah) ki izaafat zikr nahi ki.

Imam Bukhari رحمه الله کی tarha hi Imam Nasai رحمه الله ne bhi “Kitaab us Siyaam” (Sunan Nasai) mein maah e ramzan ko sirf ramzan kehne ke jawaz par dalaalat karne waali do (2) ahadees waarid ki hain aur in par youn tabweeb ki hai: ‘الرُّخْصَةُ فِي أَنْ يُقَالَ لِشَهْرِ رَمَضَانَ رَمَضَانٌ’. (Sunan Nasai: V1 P243 (ma Taaliqaat as-Salafiyya)) aage chalkar ek aur baab mein bhi izaafat ke baghair sirf lafz e ramzan laae hain, dekhiye: ‘بَابُ ثَوَابٍ مَنْ قَامَ رَمَضَانَ وَصَامَهُ...’. (Sunan Nasai: V1 P249 (ma Taaliqaat as-Salafiyya))

Ab aaiye un ahadees ki taraf, jin mein shahar (maah) ki izaafat ke bahgiar sirf lafz e ramzan waarid hua hai, jo is baat ke jawaz par dalaalat karti hain.

Hadees 1:

Jisne ba-haalat e imaan aur ba-gharز مَنْ قَامَ رَمَضَانَ إِيْمَانًا وَإِحْتِسَابًا غُفِرَ لَهُ مَا

e sawab ramzan ul mubarak (ki raato'n) ka qiyaam kiya, uske saabiqa gunah bakhshae.

تَقَدَّمَ مِنْ ذَنْبِهِ.

(Bukhari o Muslim; Sunan Arba; Daarmi; Muwatta Imam Maalik; Musnad Ahmad An Abu Huraira ﷺ; Fath al-Baari: V4 P250; Sahih al-Jaame Sagheer li-Albani: V3 P334; Irwa al-Ghaleel: V4 P14)

Hadees 2:

Jisne ba-haalat e imaan aur ba-gharz e sawaab ramzan ul mubarak ke roze rakhe, iske saabiqa tamaam gunah bakhshae.

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

(Bukhari o Muslim; Sunan Arba; Musnad Ahmad A'an Abu Huraira ﷺ; Fath al-Baari: V4 P115; Sahih al-Jaame: 3/5/309)

Hadees 3:

Jisne ba-haalat e imaan aur ba-gharz e sawaab ramzan ul mubarak ke roze rkahe, iske saabiqa o mutakkhira tamaam gunah maaf kar diye gae.

مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ.

(Taareekh Baghdad lil Khateeb an Ibne Abbas ﷺ; Nasai; Musnad Ahmad; Hilyatul Auliya Abu Nayeem an Abu Huraira ﷺ; Musnad Ahmad an Obaada ﷺ; Sahih al-Jaame: 3/5/309)

Hadees 4:

Tum Mein se koi shakhs ramzan se ek (1) ya do (2) din pehle (istiqbaal ya salami ka) roza na rakhe. Haa'n agar koi shakhs roza rakhta aaraha hai, to wo rakhle.

لَا يَتَقَدَّمَ مَنْ أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ وَلَا يَوْمَيْنِ إِلَّا أَنْ يَكُونَ رَجُلٌ يَصُومُ صَوْمَهُ، فَلْيُصْبِحْ ذَٰلِكَ الْيَوْمِ.

(Bukhari o Muslim; Abu Dawood; Musnad Ahmad; Fath al-Baari: V4 P112-113-128)

Hadees 5:

Jab ramzan ul mubarak aajaae to Jannat ke darwaze khol diye jaate hain.

إِذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ.

(Bukhari o Muslim; Nasai; Musnad Ahmad; Fath al-Baari: V4 P112; Sahih al-Jaame: V1 P188)

Hadees 6:

Jab ramzan ul mubarak aajaae to 30 roze rakho, siwaae iske ke (29 ke baad) chaand nazar aajaae. إِذَا جَاءَ رَمَضَانُ فَصُمْ ثَلَاثِينَ إِلَّا أَنْ تَرَى الْهَلَاقَ قَبْلَ ذَلِكَ.

(Tabrani; Tahawi; Ahmad ba-hawaala Sahih al-Jaame: 1/1/188 an Adeeb bin Haatim رحمته الله)

Hadees 7:

Ramzan ul Mubaarak mein kiya gaya umrah, hajj ke barabar (sawab rakhta) hai. عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً.

(Bukhari; Muslim; Ibne Majah (an Jabir, an Umme Aqeel , an Wahab bin Qais); Musnad Ahmad; Abu Dawood; Tirmizi; Tabrani (ba-hawaala: Sahih al-Jaame: 2/4/54)

Hadees 8:

Ramzan ul Mubaarak mein kiya gaya umrah mere saath kiye gae hajj ke baraabar (sawab rakhta) hai. عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً مَعِيَ.

(Bukhari; Muslim; Abu Dawood; Nasai; Mustadrak Haakim; Bayhaqi; Tabrani Kabeer; Musnad Ahmad; Muntaqa Ibn Jarood ; Nasai ma at Taaliqaat as Salafiyya: V1 P243; Irwa al-Ghaleel: V6 P62-33; Sahih al Jaame: 2/4/54)

Inhi par kya bas hai, izaafat ke baghair ba-kasrat ahadees waarid hui hain, jin mein se ye chand “*mushte az karwaare*”¹ ka misdaaq hain. Aisi hadeeso’n ki tadaad ka andaaza Al Mojam al Mafahris Li-Alfaaz al-Hadees an-Nabawi ﷺ ki (V2 P306-307) par waarid kiye gae atraaf se hi ho jaata hai.

Ek Ishkaal Ya Ehtemaal:

Haafiz Ibne Hajar رحمته الله ne Fath al-Baari mein ek (1) ishkaal bhi zikr kiya hai, jise ishkaal ki bajaae ehtemaal kehna ziyada munaasib hoga. Wo likhte hain ke “*Quran e Karim mein Allah Ta’ala ne ‘شَهْرُ رَمَضَانَ’ hi kaha hai, jaisa ke Surah al-Baqara mein irshad e Ilaahi hai*”:

Maah e Ramzan Wo Mahina Hai, Jis mein Quran e Karim Ko Naazil Kiya Gaya. شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ.
(Surah-al-Baqara: 165)

¹ T: (مشتے از خروارے) Bade dher se ek mutthi namoona ke taur par [RSB]

“Is liye ramzan ko shahar (maah) ki izaafat ke baghair nahi likhna aur kehna chaahiye. Jabke is baat ka ehtemaal bhi maujood hai ke ahadees e nabawiyya ﷺ mein se lafz e shahr ruwaat e hadees ne hazaf kar diya ho. (Nabi ﷺ ne hazaf na kiya ho) aur Imam Bukhari رحمه الله ke apni sahih mein uske hukm ki saraahat na karne ka raaz bhi shayad yehi ho”. (Fath al-Baari: V4 P113)

Warna imam sahab ki aadat e mubaaraka ye hai ke jis masla mein dalaael qawiyya maujood ho’n, waha’n hukm ko khula nahi chodte, balke juzman¹ tae kar dete hain. Lekin is masla mein ghaaliban isi ehtemaal ki bina par unho’n ne juzman hukm bayaan nahi kiya.

Iska Hal:

Lekin isse inkaar naamumkin hai ke mausoof ke andaaz se waazeh taur par maalom ho raha hai ke wo sirf ramzan kehne ke jawaz ke maamla mein jamhoor ke saath hain, yehi wajah hai ke unho’n ne tarjuma-tul-baab mein hi 2 hadeeso’n ke mutaalliqa muqaamaat taaleeqan hi zikr kar diye. Jinhe’n aage chal kar mausoolan bhi waarid kiya hai. Lihaaza ehtemaal ke bawujood unho’n ne tarjeeh jawaaz ko hi di hai.

Raha maamla Quran e Karim mein ramzan ke saath lafz e “shahar” ke waarid hone ka to is silsila mein Allama Ibnul Qaiyyim رحمه الله ne apni kitaab “Badaae ul Fawaaid” mein badi nafees bahes ki hai. Jo sirf ramzan kehne ki karaahat ke qaaileen ko to zaroor padh leni chaahiye, taake tashaffi ho jaae. Albatta aam qaari ke istifaada ke liye ham uska khulaasa zikr kiye dete hain:

“Nabi ﷺ ki ahadees mein Aap ﷺ ne ejaaz o ikhtisaar ke liye shahar ka lafz tark kar diya hoga. Ye qatan muhaal² baat hai. Kyouнке Quran e Karim se badhkar ejaaz mein baleegh aur ejaaz mein baiyyan aur kiski baat ho sakti hai. Aur ye bhi muhaal hai ke Aap ﷺ ne kisi hikmat ke baghair hi lafz shahar ko tark kar diya ho, balke haqiqat ye hai ke ye bahut bade faaeda aur azeem maqsad ke pesh e nazar kiya gaya hai aur aage ek ahem ilmi bahes aur fawaaid zikr karne ke baad natija ke

¹ T: (جَزْمًا) Etemaad, yaqeen, mukhta, mustahkam [RKT]

² T: (مُحَال) Jis ka hona mumkin na ho, naa-mumkin [RKT]

taur par likha hai ke Quran e Karim mein ramzan ke saath shahr ki aamad ke do (2) ya usse bhi ziyaada faaede hain:”

Pehla Faaeda:

“Un mein se pehla faaeda ye hai ke agar quran mein is muqaam par Allah ne farmaya hota: ‘رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ’ to is lafz e ramzan ka ye taqaaza hota ke anzaal e quran ka wuqoo is poore mahina mein shumaar ho jaisa ke Sibawiya ka qaul guzra hai. (Ek saabiqa ilmi bahes ki taraf ishaara hai) Jabke ye baat (poore mahina mein wuqoo) khilaaf e haqiqat hai. Kyounke quran ka nuzool to sirf ek raat aur uski bhi ek ghadi mein waaqe hua tha. Lihaaza poore maah ko kaise liya ja sakata hai. Lihaaza lafz e shahar ka zikr haqiqat ke muwaafiq hai. Jaise ap kahe’n ‘سِرْتُ فِي شَهْرٍ كَذَا’ (main falaa’n mahine mein chala) to ye chalna poore mahine ko mutanaawil o shaamil¹ nahi hota”.

Doosra Faaeda:

“Lafz e Shahar ko ramzan ke saath laane ka doosra faaeda ye hai ke agar kaha gaya hota ‘رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ’ to ye madah o taazeem khaas us maah par hi munhasir o mahdood rehti. Jis mein Quran naazil kiya gaya tha (aur aainda saalo’n mein aane waale ramzan ke mahine mein usse khaarj ho jaate) jabke ye baat guzar gai hai ke ye aur aise hi doosre asmaa ke saath saalo’n ke istimraar² par dalaalat karne waala koi qarina na ho to isse muraad sirf wohi saal hoga, jis mein tum ho ya jo isse pehle mazkoor hua hai. To shahar ka zikr (joke dar-haqiqat hilaal hai jaisa ke kisi shayar ne kaha hai ‘وَالشَّهْرُ قَلَامَةُ الظُّفْرِ’ yaha’n shahar se muraad hilaal hai (jo qalam kiye gae naakhun jaisa hota hai) us taazeem ke hukm ko hilaal ke saath muallaq karne ka mutaqaazi tha, lekin ab us naam (ramzan) ka mahina chaahe jab bhi aae aur jis saal mein bhi aae (is taazeem o sharf ka haamil hai)”.

¹ T: (مُتَنَاوِل) Tanaawul karne waala, shaamil karne waala, mushtamil [RKT]

² T: (اِسْتِمْرَار) Hameshgi [RKT]

Teesra Faaeda:

“Ramzan ke saath Quran e Karim mein lafz e shahar ki aamad ka teesra faaeda “ayyam e maadudaat” ki wazaahat o tibbiyeen hai. Kyounke gine-chune dino’n ki wazaahat dino’n aur maah ke zariye hi ki ja sakti hai. Ye wazaahat lafz e ramzan se to ho nahi sakti, kyounke is lafz ka maadah doosra aur wo bhi alam hai. Lihaaza ye theek nahi ke usi se gine-chune dino’n ki wazaahat ki jaae. Jab tak ke is maah ka zikr na kiya jaae, joke ayyaam hi ke maane mein hai aur phir un ayyaam ki wazaafat uski taraf na kardi jaae”.

Lafz e Ramzan Ko Shahar Ki Izaafat Ke Baghair Laane Ka Faaeda:

Quran e Karim mein ramzan ke saath shahar ki aamad ke fawaaid ko zikr karne ke baad Allama Ibnul Qaiyyim رحمه الله ne apni us kitaab Badaae ul Fawaaid mein ahadees e Rasool ﷺ mein shahar ki izaafat ke baghair sirf lafz e ramzan ki aamad ka faaeda bhi zikr kiya hai. Chunache wo likhte hain ke “Nabi ﷺ ke irshad: ‘مَنْ صَامَ رَمَضَانَ..... وَمَنْ قَامَ رَمَضَانَ’ mein se lafz shahar ko hazaf karne ka bhi ek faaeda hai aur wo ye ke is tarha saare mahina ke roze aajaate hain. Agar Aap ﷺ ne ye farmaya hua ke ‘مَنْ صَامَ أَوْ قَامَ شَهْرَ رَمَضَانَ’ to ye ramzan zarf ho jaata aur is jumla mein fee ‘مَنْ صَامَ فِي رَمَضَانَ مَنْ قَامَ فِي رَمَضَانَ’ muqaddar hota, yaane ye ho jaata

“Is tarha ye taabeer poore maah ramzan ke rozo’n aur qiyaam ko shaamil na hoti, pas in ahadees mein ramzan ‘مفعول على السعة’ “mafool alaa as-shaa-ah hai. Jaisa ke irshad e Ilaahi hai ‘قُمْ اللَّيْلُ’ kyounke agar ye zarf hota to aage ‘إِلَّا قَلِيلًا’ ki zaroorat na hoti”. (Mukhtasar az Badaae al Fawaaid: 1/2/104-105 [Dar al-Kutub al-Arbi, Beirut edition])

Ye Allama Ibnul Qaiyyim رحمه الله ki is mauzoo se mutaalliqa bahes ka khulaasa hai, jo zaahir hai ke asal ke paae ko hargiz nahi pohonch sakta. Kyounke jo kamaal Allama mausoof ke kalaam mein hai, uska khulaasa taiyaar karna kaare daarid¹, isi liye ham asal kitaab ke P103-

¹ T: (کارے دارد) Ek dushwari hai, us mein ek uljhan hai, ek masla hai, sakht mushkil hai, aasaan nahi [RKT]

105 ke mutaala-a ka mashawara dena zaroori samajhte hain.

Khulaasa e Kalaam:

Saabika guzarishaat se ye baat waazeh ho jaati hai ke karaahat ki koi wajah nahi. Mutaallika hadees zaef hai, lihaaza na-qaabil e istidlaal hai. Aur Quran e Karim mein ramzan ke saath lafz shahar ki aamad aur hadees mein uske hazaf ke mutaaddid fawaa'id hain, jin ka kulaasa zikr kar diya gaya hai.

As-Saum (Roza) Ke Lughwi Maane:

Roza, jise arbi zabaan mein *As Saum* 'الصَّوْمُ' kaha jaata hai, iska lughawi ma'ane 'الامساك' yaane *kisi kaam se ruk jaana* hai. Allama Rasheed Rida Misri رحمه الله ne apni Tafseer al Manaar mein, Imam Baizawi رحمه الله ne apni tafseer mein, Imam Nawawi رحمه الله ne apni kutub mein, Haafiz Ibne Hajar Asqalani رحمه الله ne Bukhari Shareef ki sharah Fath al-Baari mein aur Imam Shawkani رحمه الله ne Neel-ul-Autaar mein Saum ka yehi ma'ane zikr kiya hai. (Dekhiye Tafseer al Manaar: V2 P144; Fath al-Baari: V4 P102; Neel al-Autaar: 2/4/186)

Mahireen Lughat e Arbi mein se Abu Ubaida ne is lafz ke lughawi maane ki mazeed wusat bayaan karte hue kaha hai:

Khaane, baat karne ya chalne se ruk jaane waale ko bhi saaim kaha jaata hai. (Ba-hawaala Al Manaar)

كُلُّ مُمَسِّكٍ عَنْ طَعَامٍ أَوْ كَلَامٍ أَوْ سَيْرٍ فَهُوَ صَائِمٌ.

Jaise (رَجُلٌ صَائِمٌ) *Khaane peene se ruka hua aadmi*, (فَرَسٌ صَائِمٌ) *Chalne se rukaa hua ghoda* aur baat karne se ruke hue ko bhi saaim kaha jaata hai. Jaise ke khud Quran e Karim ki Surah Maryam mein Hazrat Maryam (aza) ko hukm dete hu farmaya gaya:

Agar Koi Bashar Tumhe'n Nazar Aae To Usse Keh Dena Ke Maine Rahman Ke Liye Roze Ki Nazar Maani Hai, Is liye Aaj Main Kisi Se nahi Bolungi.

فَمَا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا.

(Surah Maryam: 26)

To, goya bolne se ruk jaane ko bhi "saum" ya roza qaraar diya gay ahi.

As Saum (Roza) Ke Sharai o Istilaahi Maane:

Haafiz Ibne Hajar ne Fath al-Baari mein, isi tarha Imam Nawavi aur Imam Shawkani رحمتهما الله ne bhi lafz e saum ka istilaahi maane bayaan karte hue likha hai:

Islaah e shara'a mein saum ka ma'ane hai, makhsoos rukh jaana (yaane khane peene waghaira se) makhsoos waqt ke liye aur makhsoos sharaaet ke saath. (Al Fath; An-Neel)

وَفِي الشَّرْعِ إِمْسَاكُ مَخْصُوصٍ فِي زَمَنِ مَخْصُوصٍ بِشَرَائِطٍ مَخْصُوصَةٍ.

Jabke Tafsir Ibne Kasir (V1 P213) mein likha hai:

Allah Ta'ala ke liye khaalis niyyat ke saath khane peene aur jima'a karne se ruk jaane ka naam roza hai.

هُوَ الْإِمْسَاكُ عَنِ الطَّعَامِ وَالشَّرَابِ وَالْوِقَاعِ بِنِيَّةٍ خَالِصَةٍ لِلَّهِ عَزَّ وَجَلَّ.

Baaz fuqaha ne tuloo e fajr se lekar ghuroob e aftaab tak poora din, Allah ka taqarrub haasil karne ke liye pet aur nafs ki khwahishaat se baaz rehne ko roza kaha hai aur ye taareef itni jaame hai ke mazeed kisi wazaahat ki zaroorat hi baaqi nahi reh jaati.

Shak Ke Din Ya Salaami o Istiqbaal Ka Roza:

Baaz log ramzan ul mubarak ki aamad se 2-1 din pehle roza rakhte hain, jisey "*salaami*" ya istiqbaal e ramzan ka roza kehte hain aur unka nazariya darasal ye hota hai ke agar chaand 29 ka ho aur kisi wajah se nazar na aaya to hamara ye roza ramzan ka pehla roza ho jaaega. Warna ek roza kam reh jaane ka andesha hai aur agar chan 30 ka hi hua to hamara ye roza mahez ramzan "*salami dene*" ya phir uska "*istiqbaal*" karne ke liye ho jaaega.

Lekin unka ye nazariya qatan ghalat hai, kyouнке shak ke din ka ya salami o istiqbaal ka roza rakhna sahih ahadees ki roo se mana hai aur aisa karne par sawab ki bajaee Nabi e Akram ﷺ ke irshad ki nafarmani o adm e itaa-at ka gunah laazim aata hai. Chunache Sahih Bukhari o Muslim aur Tirmizi o Nasai mein irshad e Nabawi ﷺ hai:

Tum Mein se koi shakhs ramzan se ek (10 ya do (2) din pehle roza na rakhe siwaae us shakhs ke jo kisi din (peer o jumeraat) ka roza rakhta aaraha ho (aur wo din ramzan se ek (1) ya do (2) din pehle yaane aakhir Shaban mein aajaae) to wo roza rakh le.

لَا يَتَقَدَّمَنَّ أَحَدُكُمْ رَمَضَانَ بِصَوْمٍ يَوْمٍ أَوْ يَوْمَيْنِ إِلَّا أَنْ يَكُونَ رَجُلٌ يَصُومُ صَوْمَهُ فَلْيُصُمْ ذَلِكَ الْيَوْمَ.

(Fath al-Baari: V4 P109; Riyaaz as-Saaliheen: P481)

Us shakhs se wo aadmi muraad hai, jo masalan saum e dawoodi (ek (1) din khaali aur ek (1) din ka roza) rakhta hai. Ya har hafta mein somwaar (peer) aur Jumerat ka hamesha se roza rakhta aaraha hai. Jo-ke masnoon o mustahab bhi hain (jaisa ke unki tafseel is kitaab ke doosre hisse “Ahkaam o Masaail e Roza” mein aaegi) aise shakhs ko hasb e saabiq roza rakhne ki ijaazat hai, warna nahi.

Agar koi Shaban ke aakhri din ka roza mahez is shak ki buniyad par rakhta hai ke shayad Ramzan shuru ho chuka ho aur kisi wajah se chaand nazar na aaya ho, aise shak ke din ka roza rakhne waale ko hadees shareef mein Nabi ﷺ ka nafarman qaraar diya gaya hai. Chunache Sunan e Arba, Daarmi aur Sahih Ibne Hibban mein Hazrat Ammaar ﷺ se marwi hai:

Jisne shak ke din ka roza rakha, isne Abul Qasim (Hazrat Muhammad ﷺ) ki nafarmani ki. (Irwa al-Ghaleel: V2 P127; Riyaaz as-Saaliheen: P481)

مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Ye hadees jaisa ke uske alfaaz hi bata rahe hain, Hazrat Ammaar ﷺ par mauqoof hai. Albatta Allama Nasiruddin Albani رحمه الله ne Irwa ul Ghaleel mein kaha hai ke “*Ye mausoolan bhi marwi hai aur is masool ki sanad mein Hazrat Ibne Abbas رضي الله عنه ko bhi zikr kiya gaya hai. Jaisa ke Nasbur Raaya Fee Takhreej Ahadees al Hidaaya liz Zeli* (V2 P442) mein dekha ja sakta hai”.

Ramzan se ek (1) din pehle roza rakhne ki mumaaniyat. Tirmizi o Nasai ki hasan darja ki sanad waali ek (1) aur hadees mein bhi aai hai. Jis mein Hazrat Ibne Abbas رضي الله عنه se marwi irshad e Nabawi ﷺ hai:

Ramzan se (2-1 din) pehle roza na rakho, chaand dekh kar roza rakho aur use dekh kar hi eid karo. Haa'n agar uske saamne kuch haael (abr ya ghubaar) ho to (maah e rawaa'n ke) Tees (30) din mukammal karlo.

لَا تَصُومُوا قَبْلَ رَمَضَانَ، صُومُوا لِرُؤْيَيْهِ
وَافْطِرُوا لِرُؤْيَيْهِ، فَإِنْ حَالَتْ دُونَهُ غَيْبَةٌ
فَاكْمِلُوا ثَلَاثِينَ يَوْمًا.

(Ba-hawaala Riyaaz as-Saaliheen: P481)

Aise hi sirf 2-1 din ramzan se pehle to kya, ek (1) hadees se to pataa chalta hai ke Shaban ka jab doosra nisf shuru ho jaae to phir nafli roze rakhna chod dena chaahiye. Chunace Abu Dawood, Tirmizi, Ibne Majah, Sahih Ibne Hibban mein Hazrat Abu Huraira رضي الله عنه se marwi hai ke Nabi e Akram ﷺ ne irshad farmaya:

Jab nisf e shabaan baaqi reh jaae to roza na rakho.

(Riyaaz as-Saaliheen: P481; Mishkaat: V1 P616 (Albani ne sahih kaha))

Ahle ilm ne 15 Shaban ke baad nafli roze na rakhne ke hukm ki hikmat o maslahat ye bayaan ki hai ke aainda choonke maah e ramzan ul mubarak ke farz roze aarahe hain, lihaaza nafli roze nahi rakhne chaahiye. Taake kahee'n aisa na ho ke nafli rozo'n se aadmi ke qawaa e jismani kamzoor padh jaaen aur uske natije mein kahee'n kisi farz roze ki qazaa ki naubat na aajaae. (Dekhiye Al-Mar-a'h: V4 P211)

Beh-rehaal ramzan se 2-1 din pehle Imam Maalik o Shafai رحمهما الله samet jamhoor ahle ilm ke nazdeek shak ki bina par roza rakhna mana hai. (Sharah Muslim Nawavi: 4/7/189-190 (Dar Ahya at Turaas al Arbi, Beirut); Zaad al Ma'ad: V2 P39-49 [Tehqeeq Al Arnaout])

Ayyam e Ramzan Kul Tadaad:

Murawwaja aalami taqweem ya eeswi calender ke mahino'n par nazar daale'n to maaloom hota hai ke uske baaz mahine 31 dino'n ke hote hain aur baaz 30 ke. Jabke February 3 saal tak to 28 dino'n ka rehta hai aur har chauthi (4th) saal jise "Leap Year" kaha jaata hai, us mein yehi maah February 29 dino'n ka hota hai aur "Leap" ke saal ki maaroof alaamat ye hai ke hai ke har wo san jo 4 par taqseem ho jaae wo "Leap" hoga. Uska February 29 ka hoga. Jaise 1992, 1996, 2000, aur 2004 waghaira guzre hain aur 2008, 2012 aur 2016 aarahe hain. Ye sab

“Leap” ke saal hain.

Aise hi *saawan bhaado’n* ke mahino’n waali bakrami taqweem mein bhi 29, 30, aur 31 dino’n ke mahine hain aur un mein se kabhi-kabhi ek (1) mahina 32 dino’n ka bhi hota hai. Magar hijri taqweem ya islami calender ke tamaam mahine sirf 29, ya 30 dino’n ke hi hote hain. Aur 28, 31, ya 32 dino’n ka koi mahina nahi hota. Chunache Allama Ibne Rushd رحمته الله ne Bidaayatul Mujtahid mein likha hai ke “*Is baat par poori ummat e islamiya ka ijma hai ke koi arbi mahina 29 dino’n se kam aur 30 dino’n se ziyaada nahi hota*”. (Bidaayatul Mujtahid: V2 P92 [Mausooah an-Naasir edition])

Is ijma ki daleel Sahih Bukhari o Muslim, Abu Dawood, Nasai, Bayhaqi aur Musnad Ahmad mein mazkoor Hazrat Abdullah bin Umar رضي الله عنه se marwi hadees hai, jis mein wo bataate hain ke Nabi ﷺ ne irshad farmaya:

Ham ek an-padh qaum hain, na ham likhte hain, na hisaab jaante hain, mahina youn, youn hai aur youn hai. Aur teesri martaba youn kehte hue Aap ﷺ ne apna anghota mod liya aur phir farmaya mahina youn hai youn hai aur youn hai (aur us martaba anghota moda aur) poora 30 ka ishaara farmaya. Yaane mahina ya to 29 dino’n ka hota hai ya phir 30 dino’n ka.

إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا نَكْتُبُ وَلَا نَحْسِبُ،
الشَّهْرُ هَكَذَا وَهَكَذَا، وَعَقْدَا الْإِبْهَامِ فِي
الْقَائِلَةِ، ثُمَّ قَالَ: الشَّهْرُ هَكَذَا وَهَكَذَا
وَهَكَذَا، يَعْنِي تَمَامَ الثَّلَاثَيْنِ يَعْنِي مَرَّةً
تِسْعًا وَعِشْرِينَ وَمَرَّةً ثَلَاثِينَ.

(Sahih Abu Dawood: V2 P441
[Maktaba At Tarbiyya, Riyadh edition];
Mishkaat: V1 P615; Al Mar-a’h: V4
P208-209)

Ye is liye ke Aap ﷺ ne pehle apne dono haatho’n ki 10 ungliyo’n se 3 martaba ishaara farmaya, lekin teesri martaba anghota band kar liya, jiske maane hai 29 din aur doosri martaba anghota na moda, youn 30 din bante hain.

Rooyat e Hilaal Ramzan o Eid:

Kisi bhi arbi mahina ka dukhool sirf 2 hi tarha se saabit ho sakta hai.

Awwal: Rooyat e Hilaal se.

Saniyan: Maah e rawaa'n ke akmaal se.

Masalan maah e ramzan ka chaand nazar aajaae to agle din roza hoga, chaahe Shaban ke abhi 29 din hi guzre ho'n aur agar 29 Shaban ko matlaa'¹ abr alood hone ya kisi bhi wajah se chaand nazar na aae, to Maah e Shaban ki ginti 30 din poori karke agle din ka roza hoga, chaahe chaand nazar aae ya na aae. Isi tarha hi agar 29 Ramzan ko chaand tuloo na ho, ya abr o gard aur baad o baaraa'n waghaira ki wajah se nazar na aae, to ramzan ke 30 din ki ginti poori ki jaaegi aur usse agle din behre-soorat eid ki jaaegi. 30 ramzan ko shaam ke waqt khwah chaand nazar aae ya na aae. Aur agar 29 Ramzan ki sham chaand nazar aajaae to agla din 1st Shawwal yaane eid ul fitr ka din hoga.

Is usool ki buniyad Sahih Bukhari o Muslim, Nasai, aur Musnad Ahmad mein waarid is irshad e Nabawi ﷺ par hai, jis mein Aap ﷺ farmate hain:

Us waqt tak roza rakhna shuru na karo, jab tak ke hilaal e ramzan na dekhlo aur us waqt tak iftaar (eid ul fitr) na karo jab tak ke use (yaane hilaal e eid ko) dekh na lo aur agar (baad o baraa'n waghaira ki wajah se) wo nazar na aae to uska hisaab karlo (aur ek doosri riwayat mein iski tashreeh bhi aagai hai ke) maah e rawaa'n shaban ki ginti 30 din poori karlo.

لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ وَلَا تُفْطِرُوا
حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ
(وَفِي رِوَايَةٍ) فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ.

(Al Fathur Rabbani Tarteeb; Sharah
Musnad Ahmad: V9 P247; Mishkaat:
V1 P615)

¹ T: (مَطْلَع) Fiza, aasmaan (baadal hone ya na hone kaifiyat) [RKT]

Rooyat e Hilaal Ramzan Ki Shahadat:

Yaha'n ye baat bhi pesh e nazar hai ke Rooyat e hilaal mein ye shart nahi ke har har aadmi khud apni aankh se hi chaand dekhe to roza rakhe ya eid kare. Balke roza rakhne ke liye ek aaqil o baaligh, nekh khasaal o sidq maqaal aur qawee un nazar shakhs shahadat de-de, ke usne chaand dekha hai to iski shahadat par roza rakhna waajib ho jaaega. Jaisa ke Abu Dawood, Ibne Hibban, Mustadrak Haakim, Daarmi aur Bayhaqi mein Hazrat Abdullah bin Umar رضي الله عنه bayaan karte hain:

Logo'n ne chaand dekhne ki koshish
ki aur maine Nabi ﷺ ko khabar di ke
maine chaand dekha hai to Aap ﷺ
ne khud bhi roza rakha aur logo'n ko
bhi roza rakhne ka hukm farmaya.

تَرَأَى النَّاسُ الْهَيْلَالَ فَاخْبَرْتُ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي رَأَيْتُهُ فَصَامَ وَأَمَرَ النَّاسَ
بِصِيَامِهِ.

(Al Muntaqa Ma' an-Neel: 2/4/187; Mishkaat: V1 P617; Irwa al-Ghaleel: V4 P16 (Sahih); Bulooqh al-Maani Sharah Musnad Ahmad: V9 P267)

Ye to ek maaroof aadmi ki shahadat ka maamla hai, lekin agar koi shakhs mastoor ul haal¹ ho. Uske fisq o gunahgaar e kabaair ya adm e fisq ka ilm na ho to ek hadees ki roo se usse tauheed o risaalat ki shahadat ka mutaalaba karne ke baad uski shahadat qubool ki ja sakti hai. Jaisa ke Sunan e Arba, Daraqutni, Ibne Hibban, Bayhaqi, Mustadrak Haakim aur Daarmi mein ek mutakallif-fee² hadees hai, ke ek (1) aadmi (araabi³) ne Nabi ﷺ ko bataaya ke maine chaand dekha hai. Aap ﷺ ne usse iqraar e tauheed o risaalat ki shahadat talab ki, usne iqraar kiya ke Allah ke siwa koi maabood e bar-haq nahi aur Hazrat Muhammad ﷺ Allah ke rasool hain. Tab Nabi ﷺ ne Hazrat Bilal رضي الله عنه ko hukm farmaya:

Aye Bilal رضي الله عنه! Logo'n mein elaan kardo
ke kal wo roza rakhe'n.

يَا بِلَالُ! أَذِّنْ فِي النَّاسِ فَلْيَصُومُوا غَدًا.

(Mishkaat: V1 P616-617; Irwa al-Ghaleel: V4 P15 (Zaeef); Bulooqh al-Maani: V9 P267 (Sahih); Mustadrak Haakim: V1 p424; Fiqa az Zahabi)

¹ T: (مَشْتَوِرُ الْحَالِ) Jiska haal poshida ho, aisa shakhs jiske baare mein qaazi ko ye ilm na ho ke wo aadil hai ya faasiq o faajir [RKT]

² T: Ikhtilaaf kiya gaya, wo cheez, jis mein ikhtilaaf ho [RKT]

³ T: (أَعْرَابِي) Arab ka baddu, dehaati [RKT]

Sirf ek (1) shaahid ki gawahi se ramzan ka aghaaz saabit hona jamhoor ahle ilm ka maslak hai, jin mein Imam ibne Mubaarak, mashoor qaul ke mutaabiq Imam Shafai, Imam Ahmad رحمہ اللہ aur ahnaaf bhi shaamil hain. (Buloogh al-Maani Sharah Musnad Ahmad ash Shaibani: V9 P268; Neel al-Autaar: 2/4/187)

Rooyat e Hilaal Eid Ki Shahadat:

Hilaal e ramzan ki Rooyat jaisee soorat hi hilaal e eid ke baare mein bhi hai. Siwaae iske ke ibtida e ramzan ya roza rakhne ke liye sirf ek (1) hi musalman ki shahadat kaafi hoti hai. Magar intiha e ramzan ya eid ka chaand dekhne ke baare mein 2 gawaho'n ki shahadat zaroori hai, jaisa ke Abu Dawood, Nasai, Daraqutni aur Musnad Ahmad mein ek waaqia mazkoor hai ke ahd e nabuwwat mein ek dafa 29 Ramzan ki shaam ko chaand nazar na aaya to logo'n ne subh 30 roza rakha. Din ke waqt do (2) araabi aae aur unho'n ne raat ko chaand dekh lene ki shahadat di to Nabi ﷺ ne logo'n ko hukm farmaya ke roza iftaar kar le'n. (Al Fath-ur-Rabbani Tarteef Musnad Ahmad: V9 P665 [kaha Sanad hasan saabit hai])

Isi hadees aur aisi hi baaz deegar ahadees (Al Fath o Sarha: V9 P264-270; Neel al-Autaar: 2/4/186-189) se istidlaal kiya jaata hai ke eid ke chaand ke liye 2 aadmiyo'n ki shahadat zaroori hai aur uske qaaileen mein Aemma Arba رحمہ اللہ bhi shaamil hain aur un sab ka ek doosra qaul bhi hai. (Buloogh al-Maani: V9 P269)

Agarche baaz ahle ilm ne har-do ke liye hi ek-ek (1-1) shahadat aur baaz ne har-do ke liye do-do (2-2) shahadato'n ko zaroori qaraar diye hai. Sirf ek (1) hi shaahid aadil ki gawaahi se hilaal e eid ka isbaat Imam Abu Saur ka qaul hai, jis mein Imam Shawkani رحمہ اللہ ne zaahir o raajeh qaraar diya hai. (An-Neel: 2/4/188)

Lekin uske paas koi sahih o marfoo hadees par mabni daleel nahi hai. Sirf Abdur Rahman bin Abu Laila se marwi ek (1) asar e farooqi hai, jo ke Musnad Ahmad o Bazaar mein hai. Us mein wo bayaan karte hain ke ke *“Main Hazrat Umar Farooq رضی اللہ عنہ ke saath tha, ke ek (1) aadmi aaya aur isne bataaya ke maine Shawwal ka chaand dekha hai, to Hazrat Umar Farooq رضی اللہ عنہ ne farmaya: Aye logo! Roza iftaar karlo”*. (Al Fath-ur-Rabbani: V9 P266-267)

Lekin ek (1) to ye asar hai, marfoo hadees nahi. Doosre ye ke ye bhi

sahih sanad se saabit nahi hai, balke Allama Haithami ne Majmua az Zawaa'id mein ise naql karke likha hai: *“Iski sanad mein ek (1) raawi Abd al-Aala Tha’blabi hai, jiske baare mein Imam Nasai رحمه الله ne kaha hai ke wo qawi nahi hai. Taaham uski hadees likhi jaaegi aur deegar aimma e fan ne use zaeef qaraar diya hai”*. (Buloogh al-Maani: V9 P267)

Lihaaza ye to qaabil e hujjat na hua aur Imam Shawkani رحمه الله ne unki taa'eed mein jo andaaz e istidlaal ikhtiyaar farmaya hai, uski tafseel Neel-ul-Autaar mein dekhi ja sakti hai. (An-Neel: 2/4/187-188)

Ab rahe wo log, jo kehte hain ke ramzan o eid har-do ke isbaat e hilaal ke liye 2 gawaah zaroori hain, unka istidlaal Nasai, Daraqutni aur Musnad Ahmad mein Hazrat Abdur Rahman bin Zaid bin Khattab رحمه الله se marwi hadees se hai.

Jis mein irshad e Nabawi ﷺ hai: ‘...فَإِنْ شَهِدَ شَاهِدَانِ فَصُومُوا وَأَفْطِرُوا’ Aur Musnad Ahmad mein ‘شَاهِدَانِ’ ke baad ‘مُسْلِمَانِ’ bhi hai aur Daraqutni mein ‘ذَوَا عَدْلٍ’ hai.

“Agar do (2) gawah jo musalman ho’n aur aadil ho’n, wo gawahi de de’n ke unho’n ne chaand dekha hai to unki gawahi par roza rakho aur iftaar (eid) karo”. (Al Fath-ur-Rabbani: V9 P264-265 [ba-hawaala] Al Muntaqa ma An-Neel: 2/4/187-188; Irwa al-Ghaleel: V4 P16-17 [Sahih])

Is hadees ki taa'eed Abu Dawood aur Daraqutni ki us hadees se bhi hoti hai, jis mein Ameer e Makkah Haaris bin Haatib رحمه الله bayaan karte hain:

Hame’n Nabi ﷺ ne hukm farmaya hai ke ham rooyat e hilaal par amal kare’n aur agar chaand na dekh paaen aur do (2) aadil shahid gawahi de de’n to us par amal kar le’n.

عَهْدَ إِلَيْنِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ
نُنْسِكَ لِلرُّؤْيَةِ فَإِنْ لَمْ نَرَهُ وَشَهِدَ شَاهِدَا
عَدْلٍ نَسْكُنَا بِضَهَادَتَيْهِمَا.

(Al Muntaqa: 2/4/189 (Sahih);
Daraqutni)

In ahadees mein ramzan o eid har-do ke isbaat ke liye do (2) gawah mazkoor hain, lekin ramzan ke silsila mein choonke Hazrat Ibne Umar رحمه الله aur deegar sahaba رحمه الله ki riwayaat mein hai ke ek (1) hi gawah ki shahadat par roza rakha gaya tha, lihaaza un har-do mawaaqe ke

maabaen farq waazeh ho gaya. Aur do (2) waali ahadees ke to sirf mafhoom se pata chalta hai ke ek (1) ki shahadat se roza nahi rakha jaaega, jabke ek (1) ki shahadat se roza rakhne waali ahadees ka mantooq (zaahiri alfaaz o mafhoom) bataata hai ke ek (1) ki shahadat is mauqa ke liye kaafi hai aur mafhoom se mantooq ki dalaalat raajeh hoti hai, lihaaza isbaat e ramzan ke liye ek hi shahadat kaafi hai. (Buloogh-ul-Maani: V9 P268)

Faisla-kun Baat:

In mukhtalif aqwaal aur ahadees ke maabaen jama o tatbeeq is tarha di ja sakti hai aur yehi faisla-kun baat bhi hai ke roze ke liye ek (1) aur eid ke liye do (2) gawaho'n waali baat hi ziyaada qareen e qiyaas hai. Kyounke roza ek (1) bojh ya mashaqqat mehsoos hota hai, uski shahadat o gawaahi dene mein kisi shubha ka ehtemaal nahi hota, jabke eid ke chaand se ek (1) khushi hoti hai aur ek (1) shakhs ki shahadat mein shubha ka ehtemaal mumkin hai. Lihaaza uske liye do (2) aadmiyo'n ki gawahi ka hona hi munaasib hai. (Fataawa Ulama Hadees (muallif: Maulana Ali Muhammad Saedi: V6 P193; Ittela Arbaab al Kamaal az Maulana Abdul Aziz Nooristani: P73 [Maktaba Ayyubiya, Karachi edition])

Ek Naadir Soorat:

Agar chaand nazar na aae aur na hi koi shahadat ho to 30 ki tadaad poori kar leni chaahiye aur agar koi aisi shahadat ho jo shara'an motabar na ho to aise mauqa par shahadat dene waala khwah waaqai mein saccha hi kyon na ho, isey akele apni rooyat par amal nahi karna chaahiye. Balke baaqi logo'n ke saath rahe, jis din sab log roza rakhe'n wo bhi rakhe aur jis din sab log eid kare'n, isi din wo bhi eid kare aur qurbani o eid ul adha ka bhi yehi hukm hai. Kyounke Abu Dawood, Tirmizi, Ibne Majah, Bayhaqi aur Daraqutni mein hadees hai:

Roze ka din wohi hai, jis din tum sab log roza rakho aur eid ka din wohi hai, jis din tum sab log eid karo aur eid ul adha o qurbani ka din wohi hai jis din tum sab qurbani karo.

الْصَّوْمُ يَوْمَ تَصُومُونَ وَالْفِطْرُ يَوْمَ تُفْطِرُونَ
وَالْأَضْحَى يَوْمَ تُضْحُونَ.

Irwa al-Ghaleel: V4 P11-14 (Sahih);
Majmua Fataawa: V25 P114; Fataawa
Ulama e Hadees: V6 P194)

Is hadees se ye bhi maaloom ho gaya ke agar kabhi pehla roza kisi

wajah se na rakha ja saka ho aur 28 roze poore hone par hilaal e eid nazar aajaae, jaisa ke pichle saalo'n mein ek (1) martaba un arab mumalik (khaleeji riyasato'n aur Saudi Arab) mein aisa ho gaya to aise mein tamaam musalmano ke saath mil kar eid kar leni chaahie.

Bila-wajah musalmano ki eid ke din 29th roze ke liye ba-zid nahi hona chaahiye. Albatta choonke ye muttafiq-alae baat hai ke koi arbi mahina 29 dino'n se kam nahi ho sakta, lihaaza eid ke baad sabko ek (1) roza qaza zaroori rakh lena chaahiye, taake talaafi e maa-faat¹ ho jaae aur musalmano ki eid ijtimaa khushiyo'n mein shirkat bhi ho jaae aur chaand choonke nazar aagaya hai lihaaza sahihain o sunan mein waarid hadees e Nabawi ﷺ: 'صُومُوا الرِّثْوَيْتَةَ وَأَفْطِرُوا الرِّثْوَيْتَةَ' (Irwa al-Ghaleel: V4 P3; Al

Muntaqa: 2/4/189) par bhi amal ho jaaega. (Mulakhkhas Fil Fataawa: V6 P207)

Is silsila mein us saal mutaddid kibaar ulama ke fataawa bhi saadir hue the, jin mein yehi baat bayaan ki gai thi. (Fataawa Shaikh bin Baaz Fee Fataawa Islamiya: V2 P132 [Dar al-Qalam, Beirut edition])

Doosre Muqaam Ki Rooyat:

Agar ek (1) jagah ke log ramzan ya eid ka chaand dekhne ki koshish kare'n, lekin baadal o baaraa'n ya gard o ghubaar ki wajah se chaand na dekh sake'n aur kisi doosre muqaam par matlaa' saaf hone ki wajah se chaand dekh liya jaae aur waha'n se telephone ya telegram (taar) ke zariye khabar pohonch jaae ke chaand dekha gaya hai to telephone ki shakl intihaai waazeh hai ke us par etebaar kiya jaaega. Kyoune khabar dene waale ko pehchanna mushkil nahi hota. Albatta telegram ke baare mein fuqaha ki raae kaafi mukhtalif ya tafseel par mushtamil hai, jiska khulaasa ye hai ke jis tarha ham apne dunyawii umoor mein taar ko motabar samajhte hain, aise hi agar mutaddid logo'n ki taraf se itne taar aajaaen jo hadd e tawaatur ko pohonch jaaen aur kahbar ka yaqeen ho jaae to wo taar waali khabar bhi motabar hogi. Aur yehi maamla fax, qareebi radio, TV, aur internet (email) ki khabar ka bhi hai. Kisi islami mulk ya ghair muslim mulk ke musalmano ki kisi anjuman ki

¹ T: (تَلَا فِي مَافَات) Jo cheez zaaya ho gai ho uska muaawaza ya jo nuqsan hua ho uska izaala, jo kuch guzar gaya uska badal, compensation [RKT]

taraf se banaai gai rooyat e hilaal committee chaand nazar aane ka elaan karde (jise unke hawaale se chaahe koi ghair muslim announcer hi kyon na nashr kare) us mulk ya us muqaam ke ham-saaya mumaalik ke qareebi ilaqa'o'n mein rehne waale awaam ke liye sharai hujjat poori ho jaati hai.

Wo hilaal e ramzan ho to roza rakh sakte hain, aur agar hilaal e shawwal ho to eid kar sakte hain. Us silsila mein chaand ki khabar hone par Sunan e Arba o Daarmi waali hadees mein Nabi ﷺ ka Hazrat Bilal ko *أَذِّنْ فِي النَّاسِ أَنْ يَصُومُوا غَدًا* (Hawaala-jaat guzar gae hain) ke alfaaz se roze ke elaan ka hukm dena sarkari elaan ki haisiyat se qaabil e tawajjo amr hai.

Ikhtilaaf Mataale Ka Etebaar:

Lekin yaha'n ek ahem baat pesh e nazar rahe ke Radio, TV, Telephone, Telegram ya Internet ki khabar to chand lamhaat mein atraaf o aknaaf e aalam mein pohonch jaati hai, to kya jaha'n kahee'n bhi chaand nazar aae aur jaha'n jaha'n tak khabar pohonch jaae in sab logo'n par roza rakhna ya eid manaana waajib ho jaaega?

Ye ek (1) maarakat ul aara¹ masla hai, jo *“ikhtilaaf e mataale”* ke unwaan se mohaddiseen e azzaam aur fuqaha e ikram راجح mein ahd e qadeem se hi maaroof chala aaraha hai aur ahle ilm ne is mauzoo par badi taweel-taweel bahese'n likhi hain, jin se shurooh e hadees aur kutub e fiqa bhaari padi hain aur unho'n ne is masla ko nikhaarne ka haq adaa kar diya hai. Un tamaam buhoos ka khulaasa jise *“itr e gul”* kaha ja sakta hai, ye hai ke: *“Poori duniya mein chaand ka matlaa' ya waqt e tulu ek nahi ho sakta, balke baaz mumaalik mein chaand sham ko nazar aasakta hai, jabke doosre door ke mumaalik mein usi din chaand ka nazar na aana ek khuli hui haqiqat ban chuka hai. Lihaaza ikhtilaaf e mataale ka etebaar kya jaaega. Yaane ye zaroori nahi ke jis din Saudi Arab aur qareebi khaleeji riyasato'n ya mumaalik mein roza ya eid ho, usi din Hind o Paak aur duniya ke deegar door iftaadah²*

¹ T: (مَعْرَكَةُ الْأَرَا) Azeem, bada/badi, ghaer-maamooli [RKT]

² T: (أَفْتَادَه) Ghair aabaad, khaali (zameen) [RKT]

mulko'n mein ho aur na hi ye zaroori hai ke jis din Iran o Afghanistan mein roza ya eid ho, usi din India aur Bangladesh mein bhi ho. Balke har mulk ki apni-apni rooyat hai aur waha'n ke rehne waale log usi ke paaband hain. Is baat ko ahnaaf ne bhi maana hai". (Dekhiye Jadeed Fiqhi Masaail az Maulana Khalid Saifullah: P29)

Mataale Mein Ikhtilaaf Ke Liye Masaafat:

Yaha'n ye baat bhi qaabil e tawajjo hai ke wo doori kitni hai, ke jis mein do (2) jagho'n ya mulko'n mein chaand ka mukhtalif dino'n mein nazar aana mumkin hai. Aur us doori o masaafat par waaqe mumaalik ki apni-apni rooyat shumaar hogi. Us masaafat ke silsila mein bhi fuqaha aur ahle ilm ne mutaaddid aara zaahir ki hain, baaz ne mujmal taur par likha hai ke Iraq o Hijaaz aur Shaam aise mumaalik hain, aur itni doori par waaqe hain ke waha'n ke logo'n ke liye ek doosre ke mulk ki rooyat kaafi nahi aur naahi wo doosre mulk ki rooyat par eid karne ya roza rakhne ke paaband hain. Balke un teeno'n mulko'n mein se har mulk khud apni rooyat par inhisaar karega. Aur Hazrat Ikrima رضي الله عنه ke irshad: *"Har mulk ki apni-apni rooyat hai"* ka yehi matlab hai ke aise mulko'n ki apni-apni rooyat hai. (Al Mughni li-Ibne Qadaama: V3 P81 (2nd edition); V4 P328 [latest edition] [mohaqqaqah])

Is mujmal masaafat ya doori ki mazed wazaahat us amr se bhi ho jaati hai ke ilm e haiyyat o geography ke mahireen ka kehna hai ke ghuroob e aftaab ke waqt chaand agar kisi mulk mein 8 darje buland hai to wo ghuroob e aftaab ke baad 30 minute tak rahega. Aisa chaand us muqaam e rooyat se mashriqi ilaaqa mein 560 ya 500 meel tak zaroor maujood hot, to goya jaha'n chaand nazar aajaae, waha'n se mashriq ki jaanib 560 ya kam-az-kam 500 meel taweel tuloo e hilaal ka etebaar hoga. Usse aage nahi aur muqaam e rooyat se maghribi jaanib ke mumaalik mein mutlaqaan rooyat e hilaal ka etebaar hoga.

Shaikh ul Islam Imam Ibne Taimiyya رحمته الله ne bhi us jaanib ishaara karte hue farmaya hai ke: *"Mashriq mein chaand nazar aajaae to maghrib mein uska tuloo zaroori hai, lekin maghrib mein uske dekhe jaane se mashriq mein bhi uska dekha jaana zaroori nahi"*. ([ba-hawaala] Haft Roza Al Etesam, Lahore Shumaara baabat Jan 16th 1987; Ramzan ul Mubarak Ke Fazaaal o Ahkaam az Allama Obaidullah Rahmani [Saahib e Mar-a'h]: P8-12 [Jaamea Salafiyya, Banaras edition])

Ulama o Fuqaha e Ahnaaf Ki Nazar Mein:

Paak o hind ke maaroof hanafi aalim o mohaqqiq Maulana Abdul Hai Luckhnawi رحمۃ اللہ علیہ ne is mauzoo par tafseel se raushni daali hai aur mukhtalif fuqaha ki kitabo'n se ikhtibasaat¹ bhi naql kiye hain. Masalan wo *“Maraaqi al Falaah”* naami kitaab se uske musannif ka ikhtilaaf e mataale ke baare mein nazariye unke apne alfaaz se youn naql karte hain: *“Baaz hazraat ki raae ye hai ke ikhtilaaf e mataale ki wajah se rooyat e hilaal ke suboot mein bhi ikhtilaaf ho sakta hai. Tajreed al Qudoori ke musannif ne isi ko tarjeeb di hai, jaisa ke jab kuch logo'n ke yaha'n sooraj sar se dhal jaae aur doosro'n ke yaha'n ghuroob ho jaae to pehle logo'n par Zohar hai, na ke maghrib, kyonke unke haq mein maghrib ka sabab mutahaqqiq nahi hua hai”*.

Miraaqi al Falaah ke haashiya par Allama Tahaawi likhte hain: *“Yehi raae ziyaada sahih hai, kyonke chaand ka sooraj ki kirno'n se alag hona ilaaqo'n ke badalne se badalta rehta hai, jaisa ke auqaat (e-namaz) ki aamad o raft mein aur ye falkiyaat o ilm e haiyyat ke mutaabiq ek saabit-shuda haqiqat hai aur kam-az-kam jis masaafat se ikhtilaaf e mataale waaqe hota hai, wo jawaahar naami kitaab ke mutaabiq ek (1) maah ki masaafat hai”*.

Fataawa Tataar-khaaniya mein hai: *“Ek shaher waale jab chaand dekh le'n to kya tamaam shehro'n waalo'n ke haq mein rooyat laazim ho jaaegi? Is mein ikhtilaaf hai. Baaz ki raae hai ke laazim nahi hogi aur Qudoori mein hai ke agar do (2) shehro'n ke maabaen aisa tafaawut o doori ho ke matlaa' tabdeel na hota ho to us soorat mein rooyat laazim hogi”*.

Saahib e Hidaaya apni ek doosri kitaab *“Mukhtaraat an-Nawaazil”* mein likhte hain: *“Ek (1) shaher waalo'n ne rooyat e hilaal ke baad 29 roze rakhe aur doosre shaher waalo'n ne chaand ki bina par 30 roze rakhe. To agar in dono shehro'n mein matlaa' ka ikhtilaaf na ho to 29 roze rakhne waalo'n ko ek din ki qaza karni chaahiye aur agar dono*

¹ T: (اختیاس) Kisi mazmoon bayan ya kitaab waghaera se min o an ya intikhaab o ikhtisaar karke uska koi hissa naql karne ya bayan karne ka amal, wo ibarat jo kisi mazmoon ya kitaab waghaera se min o an ya ikhtisar o intikhaab ke saath naql ki jaae [RKT]

shehro'n ka matlaa' juda-gaana¹ ho to qaza ki zaroorat nahi".

Maarroof Hanafi mohaddis Allama Zeli ne Kanz ad-Daqaaiq ki sharah *"Tibbiyeen ul Haqaaq"* mein ikhtilaaf e mataale ke mauzoo par tafseeli bahes ki hai aur is silsila mein fuqaha e ahnaaf ke maabaen paaya jaane waala ikhtilaaf naql karne ke baad khud jo faisla saadir kiya hai, wo ye hai: *"Ziyaada sahih baat ye hai ke ikhtilaaf e mataale motabar hai, kyonke har qaum o jamat uski mukhaatib hoti hai, jo usko darpesh ho aur chaand ka sooraj ki kirno'n se alag hona mataale ke ikhtilaaf se mukhtalif hota rehta hai. Jaisa ke namazo'n ke ibtidaai aur intihaai auqaat ilaaqo'n ke mukhtalif hone ki bina par mukhtalif hote rehte hain"*.

Is mauzoo par mufassil guftagu karne aur fuqaha ki kitabo'n se ikhtibasaat naql karne ke baad Allama Luckhnawi رحمہ اللہ ne jo *jacha-tula* faisla saadir kiya hai, wo unhi ke alfaaz mein ye hai: *"Aql o naql, har-do etebar se sabse sahih maslak yehi hai ke aise do (2) shaher jin mein itna faasla ho, ke unke mataale badal jaaen, jiska andaaza ek (1) maah ki masaafat se kiya jaata hai. Us mein ek (1) shaher ki rooyat doosre shaher ke liye motabar nahi honi chaahiye. Aur qareebi shehro'n mein jin ke maabaen ek (1) maah se kam masaafat ho, un mein ek (1) shaher ki rooyat doosre shaher ke liye laazmi o zaroori hogi"*. (Majmua Fataawa A'ala Haamish Khulaasa al Fataawa: V1 P255-256; (ba-hawaala) Jadeed Fiqhi Masaail: P81-83; Nez dekhiye: Ittela Arbaab al Kamaal az Maulana Abdul Aziz Nooristani: P43-47)

Jadeed Fiqhi Masaail ke muallif Maulana Khalid Saifullah Rahmani (Faazil e Deoband) ne likha hai ke *"Raaqim ul Huroof ke khayal mein ye raae bahut motadil, mutawaazin aur qareen e aql hai. Albatta ikhtilaaf e matale ki hade'n mutaiyyan karne mein "ek maah ki masaafat" ki qaid ki bajaaye jadeed maahireen e falakiyaat ke hisaab aur unki raae par etemaad kiya jaana ziyaada munaassib hoga"*. (Majmua Fataawa A'ala Haamish Khulaasa al Fataawa: V1 P255-256; (ba-hawaala) Jadeed Fiqhi Masaail: P81-83; Nez dekhiye: Ittela Arbaab al Kamaal az Maulana Abdul Aziz Nooristani: P43-47)

Nadwatul Ulama Ka Ek Ijlaas:

Majlis e Tehqiqaat e Sharaiyya Nadwatul Ulama, Luckhnow ka ek (1)

¹ T: (جُدا گانہ) Mukhtalif, alag-alag, munfarid, different [RKT]

ijlaas Feb 3rd, 4th 1967 ko munaqqid hua. Jis mein mukhtalif makaatib e fikr ke ulama aur numaainda shakhsiyato'n ne shirkat ki. Us mein masla *"Rooyat e Hilaal"* ke tamaam pehluo'n par ghaur aur faisle kiye gae, jin mein se hi ye bhi tha ke bilaad e qariba wo shaher hain, jinki rooyat mein aadatan ek din ka farq nahi padta (yaane ek hi sham chaand nazar aajaata hai) aur fuqaha ne ek (1) maah ki masaafat jo 500-600 meel hoti hai, utni masaafat par waaqe shehro'n ko bilaad e baeeda qaraar diya hai.

Jinki rooyat alag-alag samjhi jaaegi (ke ek (1) jagah chaand nazar aasakta hai aur doosri jagah nahi) Aur isse kam masaafat ke shehro'n ko bilaad e qariba qaraar diya gaya hai, jin mein se ek shaher ki rooyat doosre shaher ke liye kaafi o motabar hogi. Aur ye bhi tae kiya gaya ke majlis ek (1) aise chart ki zaroorat samajhti hai, jisse maaloom ho jaae ke matlaa' (chaand tuloo hone ya uske nazar aane ka muqaam) kitni masaafat par badalta hai aur kin kin mulko'n ka aapas mein matlaa' ek hai. Aur hind o pak ke beshtar hisso'n aur baaz qareebi mulko'n masalan Nepal waghaira ka matlaa' ek (1) hai.

Ulama e Paak o Hind ka amal hamesha isi par raha hai aur ghaaliban tajarba se bhi yehi saabit hai. Un mulko'n ke shehro'n mein is qadar bo'd¹ e masafat nahi hai, ke mahina mein ek (1) din ka farq padta ho. Albatta Misr o Hijaaz jaise mulko'n ka matlaa' Hind o Paak se door hone ki wajah se alag hai. Lihaaza un mein Hind o Paak mein tuloo e mahtaab (tuloo e hilaal) mein ek (1) din ka farq waaqe ho jaata hai, lihaaza un mulko'n ki rooyat Paak o Hind waalo'n ke liye laazim nahi hai. (Mukhtasaran (ba-hawaala) Jadeed Fiqhi Masaail: P83-84)

Barre-sagheer ke maarooof aalim Maulana Muhammad Ataullah Haneef رحمۃ اللہ علیہ Bhojiyaani ne likha hai: *"Hindustan mein Warangal o Siliguri aur Madras o Mysore ke maabaen bhi yehi ikhtilaaf mumkin hai (jo mukhtalif mulko'n mein hai) Hindustan ek hi mulk hai, lekin satah ki bulandi aur pasti ka farq waazeh hai. Simla aur Aabu ka ufq aur Calcutta o Chiraluki ka ufq apne phaelaao mein ek-doesre se mukhtalif hai. Tool al-bilaad ka itna farq hai ke matlaa' in sab muqaamaat ka ek*

¹ T: (بُعد) Faasla, doori, farq [RKT]

nahi ho sakta". (Al Etesaam Jild 26, Shumaara: 32 (ba-hawaala) Fataawa Ulama e Hadees: V6 P164)

Shikast o Reekht:

Ikhtilaaf e Mataale ke silsila mein yaha'n par waazeh kar de'n ke ahnaaf ke yaha'n bhi agarche ikhtilaaf maujood hai, lekin ahnaaf ka mashoor mazhab yehi hai ke ikhtilaaf e mataale ka etebaar hai aur yehi sahih-tar baat hai ke etebaar kiya jaae. Hatta ke Maulana Abdul Hai aur baaz deegar hanafi ashaab e ilm ne bhi ise hi sahih qaraar diya hai, us masla ke taalluq se hanafi mazhab mein jo shikast o reekht nazar aarahi hai, wo is amr se mazeed waazeh ho jaati hai ke jadeed fiqhi masaa'il ke hanafi muallif ne saraahat ke saath likha hai ke mataale mein ikhtilaaf paaya jaata hai aur ye masla ab nazari nahi raha.

Balke ye baat mushahada aur tajarba ki satah par saabit ho chuki hai. Ke duniya ke mukhtalif ilaqa'o'n mein matlaa' ka ikhtilaaf paaya jaata hai. Kyounke ham dekhte hain ke duniya ke baaz muqaamaat aise hain, jin ke darmiyan 12-12 ghanto'n ka farq hai. Aen us waqt, jabke ek (1) jagah din apne shabab par hota hai, doosri jagah raat apne aadha safar tae kar chuki hoti hai. Theek us waqt jab ke ek (1) jagah zohar hoti hai, doosri jagah maghrib ka waqt ho chuka hota hai. Zaahir hai un halaat mein un muqaamaat ka matlaa' ek (1) ho hi nahi sakta. Farz keejiye ke jaha'n maghrib ka waqt hai, agar waha'n chaand nazar aae, to kya jaha'n Zohar ka waqt hai waha'n bhi chaand nazar aajaaega? Ya usko maghrib ka waqt tasleem kar liya jaaega?

Doosra masla jo ikhtilaaf e mataale ke etebar ya adm e etebar se taalluq rakhta hai, uske baare mein ahnaaf ka mashoor maslak zikr karne aur shafaiya waghaira ke maslak ka tazkira karne ke baad maulana Khalid Saifullah likhte hain: *"Ye baat waazeh hai ke namazo'n ke auqaat mein sabhi ikhtilaaf e mataale ka etebaar karte hain, agar ek (1) jagah Zohar ya Isha ka waqt ho chuka ho aur doosri jagah na hua ho, to jaha'n waqt na hua ho waha'n ke log mahez is bina par Zohar o Isha ki namaz adaa nahi kar sakte ke doori jagah un namazo'n ka waqt ho chuka hai. Ya ek (1) jagah agar mahina ka 28th hi din hai aur doosri jagah 29th, jaha'n chaand nazar aagaya to mahez is bina par*

doosri jagah chaand nazar aagaya hai 29th tareeq hi par mahina khatam karke aghle din ramzan ya eid nahi ki jaaegi. Is liye ye baat fitri aur intihaai mantiqi hai ke mataale ka ikhtilaaf aur usi lehaaz se ramzan o eid ka ikhtilaaf tasleem karna hi padega". (Jadeed Fiqhi Masaail: P79-80)

Baaz mujtahid e deen ki taraf se jo “*wahdat e ummat*” ke liye duniya bhar mein “*whadat e eid*” ka shaakhasaana¹ taiyaar kiya gaya hai. Maulana Ataullah Haneef (Shaareh Nasai) Shaikh ul Hadees Maulana Muhammad Ismail Salafi (Saabiq Ameer Markazi Jamiat, Pakistan), Maulana Abdul Quddus Hashmi Hanafi, Maulana Maududi, Maulana Abdul Majid Dariyabadi aur Maulana Aziz Zubaidi ne Al Etesam - Lahore, Jasaarat - Karachi, Fikr o Nazar – Islamabad, Mohaddis – Lahore aur Tafseer e Maajidi mein iski sakhti ke saath tardeed ki hai. (Tafseel ke liye dekhiye: Fataawa Ulama e Hadees: V6 P164, 183, 198, 199, 200, 205, 206; Ittela Arbaab al Kamal: P10-23; Fataawa Shaikh Ibn Baaz: V2 P136)

Rooyat e Hilaal, Wahdat e Ummat aur Ikhtilaaf e Mataale ke mauzoo ki mazed tafsilaat ke liye dekhiye:

- ① Al Mughni: V3 P81-83 (Tehqeeq Muhammad Khaleel Haraas) Egyptian Edition.
- ② Neel-ul-Autaar: 2/4/194-195
- ③ Fataawa Ibne Taimiyya: V25 P103-114
- ④ Fataawa Ulama e Hadees: V6 P120-207
- ⑤ Al Fathur Rabbani o Sharah: V9 P270-272
- ⑥ Ittela Arbaab al Kamaal alaa Suboot Rooyat al Hilaal: P4-76 (az Abdul Aziz Nooristani)
- ⑦ Jadeed Fiqhi Masael: P67-74

¹ T: (شَاخْصَانَّة) Jhagda, bahes, fitna, be-sar-o-paa baat, man-ghadat baat, ajeeb o ghareeb baat [RKT]

Kabhi Aisa Bhi Hota Hai:

Kabhi ye soorat bhi pesh aasakti hai ke hamare in khaleeji ya doosre mumalik mein rehne waalo'n mein se kisi ne apni muqaami rooyat ke hisaab se roza rakhna shuru kiya aur eid ul fitr se chaand din qabl Pakistan ya India waghaira chala gaya, taake apne azizo'n ke saath mil kar eid ki khushiya'n mana sakey jabke waha'n umooman rozo'n ka aghaaz ek (1) din baad hota hai.

Iske bar-aks ye bhi mumkin hai ke chand roze apne mulk mein rakhne ke baad wo yaha'n arab muaamilk mein aajae, jabke yaha'n waalo'n ne usse ek din pehle roza rakha tha. Un har-do surato'n mein se kabhi to kisi ke doosro'n ke saath rehne se sirf 28 roze hi ho paate hain aur kabhi 31 bhi ho sakte hain, jabke na ye sahih hai aur na hi wo durust.

Pas Che Baaid Kurd?

Mazkoora dono soorato'n ke natija mein pesh aamada sawal ka jawab ye hai ke: *“Agar koi shakhs kisi jagah muqaami rooyat ke hisaab se roza rakhna shuru karta hai, phir wo kisi aise mulk ki taraf safar kar jaata hai, jaha'n ke rehne waalo'n ne ek (1) din pehle roza rakhna shuru kiya tha, to wo shakhs (29 roze poore ho jaane ki soorat mein) unhi ke saath eid ul fitr karle aur unke pehle roze ki jagah use ek (1) din ka roza qaza karne ki bhi zaroorat nahi”*.

Agar wo kisi aise mulk ki taraf safar kar jaata hai, jaha'n ke logo'n ne us shakhs se ek (1) din baad mein roza rakhna shuru kiya tha, to uske baare mein mukhtalif aqwaal hain:

“Agar wo kahe'n ke wo akela hi (ek roza pehle rakh chukne ki wajah se) eid ul fitr karle to wo aise hi hai, jaise akela aadmi chaand dekh leta hai, to wo akela hi mashoor qaul ke mutaabiq iftaar (eid ul fitr) nahi kar sakta. Aur agar wo unke saath hi roze rakhta rahe to uske roze (waha'n tees (30) hone ki shakl mein) 31 ho jaaenge”.

Lihaaza agar ahle balad apne roze mukammal karke eid kare'n, magar uske taakheer rooyat e hilaal aur taakheer e aghaaz e ramzan ki wajah se roze poore hone ki bajae sirf 28 reh jaaen to bhi ye in muqaami

logo'n ke saath eid karle aur baad mein ek (1) roza qazaa karle. Kyounke ramzan kisi bhi soorat mein 28 dino'n ka nahi ho sakta.

“Agar taqdeem e rooyat e hilaal aur tadeem e aghaaz e ramzan ki wajah se uske roze to 30 ho gae, magar muqaami log apni rooyat ke hisaab se agle din bhi roza rakhe'n to us shakhs ko ikhtiyaar hai ke ye iftaar karle (yaane wo roza na rakhe) magar (muqaami rooyat ke hisaab se jaari) ramzan ul mubarak ke ehteraam ki khaatir sar e aam khaane peene se gurez kare. Aur chaahe to muqaami logo'n ke saath ehtiyaatan mahez nafil taur par roza rakh le. Nafil is liye ke ramzan ul mubarak ke din bil-ittifaaq 31 ho hi nahi sakte. Aur wo apne 30 roze poore kar chuka hai aur ye doosri (nafli roza rakh lene waali) soorat hi ba-zaahir afzal hai”. (Tafseel ke liye dekhie: Al Majmua Sharah al Mohzim lil Imam Nawawi: V6 P392-393 (Egyptian edition); Majmua Fataawa: V26 P106)

Allama Ibne Baaz رحمه الله ne isi silsila min ek istifta ka jawab dete hue fatwa saadir farmaya hai, jis mein 28 roze reh jaane ki shakl mein to wo 29 roza rakhna zaroori qaraar dete hain, ke koi arbi mahina 29 dino'n se kam hota hi nahi, albatta doosri shakl mein agar use 31 roza bhi rakhna pade to wo irshad e Nabawi ﷺ *“Roza usi din se shuru hai, jis din se tum sab roza rakho aur eid isi din hai, jis din tum sab ki eid ho”*. Is hadees ki raushni mein 31 roza rakhna bhi waajib qaraar dete hain. (Fataawa Islamiya: V2 P133; Fataawa bin Baaz: V1 P117; Silsila “Kitab ud Da'awah: Riyadh; Mahnaama Al Furqan Cyprus & Kuwait Jild1, Shumara 4, Baabat Ramzan 1409h April 1989)

Is fatwa se maaloom hota hai ke us soorat mein 31 roza bhi nafli taur par nahi, balke wujooban rakhna hoga. Jabke ye baat mausoof ke khud apne qaul ke *“koi arbi mahina 29 dino'n se kam hota hi nahi”* ke mafhoom ke khilaaf hai. Kyounke jis tarha koi arbi mahina 29 dino'n se kam nahi hota, usi tarha hi ye bhi haqiqat hai ke koi arbi mahina 30 dino'n se bil-ittifaaq ziyaada bhi nahi hota. Jaisa ke Allama Ibne Rushd ne Ramzan ul Mubaarak ke rozo'n ki kam-az-kam tadaad 29 aur ziyaada se ziyaada 30 par ijma e ummat naql kiya hai. (Bidaaya al Mujtahid: V1 P283-284 [Maktaba al Ma'arif, Riyadh edition])

Gharz soorat e haal poori tarha waazeh ho gai hai, ke roza rakhna hi afzal o ahwat hai, wujooban ho ya naflan.

Taweel ul Auqaat Ilaaqo'n Mein Roza:

Rooyat e hilaal ke zimn mein hi ye baat bhi aati hai aur pesh bhi aasakti hai, ke koi shakhs kisi aise muqaam par qiyaam-pazeer ho, jaha'n waqt ke paemaane alag hi ho'n. Masalan hamari tarha²⁴ ghante ke shab o roz na ho'n, balke 22 ghanto'n ka din aur 2 ghanto'n ki raat ho ya phir waha'n taweel arsa tak din rahe aur phir taweel arsa tak raat rahe, to aise taweel ul auqaat ilaaqo'n mein roza kaise rakha jaaega?

Is silsila mein pehle ye baat pesh e nazar rakhe'n ke roza ke auqaat ke baare mein quran o sunnat mein tasreeh maujood hai. Ke tuloo e fajr se roze ka aghaaz aur ghuroob e aftaab par iska ikhtitaam hota hai. Aur baaz juzwi baato'n par mamooli ikhtilaaf se qata-nazar ye ek muttafiq-alae masla hai, jisse ye to zaahir hai ke uske asal auqaat yehi hain. Geography aur mausami halaat ke lihaaz se unme kami-beshi ho sakti hai aur hoti rehti hai, hatta ke khud Hind o Paak mein aisa tafaawut hota rehta hai.

Ab agar kehee'n auqaat ka thoda bahut farq ho masalan din 12 ghanto'n ki bajaae 16-17 ghanto'n ka ho jaae to zaahir hai ke roza ka hukm tab bhi yehi rahega. Lekin agar kahee'n ghair-mamooli farq ho jaae, masalan 20-22 ghanto'n ka din ho jaae aur sirf 2-4 ghanto'n ki raat reh jaae to bhi quran o sunnat ke umoomi ahkaam ka taqaaza to yehi hai ke roza tuloo e fajr se ghuroob e aftaab tak ho aur ahnaaf ka fatawa usi par hai. (Dekhiye Jadeed Fiqhi Masaail: P86)

Albatta, choonke basa-auqaat iski wajah se ghair mamooli mashaqqat paeda ho jaaegi aur umr rasida ya kamzor aadmiyo'n ke liye roza rakhna dushwaar ho jaaega, is liye ulama is baat par ghaur kar sakte hain ke kya doosre qareebi motadil mausam ke ilaaqo'n ki riaayat karte hue ghuroob e aftaab se pehel roza iftaar kar lena durust hoga ya nahi? Aur is baat ka faisla karne mein fuqaha ke wo khayalaat bhi saamne rakhe ja sakte hain, jin mein wo kehte hain: *"Mashaqqat asaani ka baa-is hoti hai aur youn zarar zaayal kiya jaaega"*.

Aur fuqaha e ahnaaf ne to bhook o pyaas ki halaakat-khez shiddat ko bhi roza todne ke liye uzr qaraar diya hai. Chunache Fataawa

Alamgeeri mein aise azaar ka zikr karte hue likha hai ke unhi azaar mein se bhook o pyaas ki shiddat hai, jisse halakat ya damaghi tawazun bigad jaane ka khatra o andesha ho jaae. Jaise koi kaneez, kaam anjaam-dahi se aajiz ho aur roza rakhne ki wajah se halaakat ka andesha rakhti ho. Aise hi wo shakhs jise shahi afsar tameeri ya ziraati¹ kaamo'n ke liye sakht garam dino'n mein kahee'n le jaae aur uski halaakat ya damage ke mutaassir ho jaane ka andesha ho. (Fataawa Alamgeeri ba-hawaala saabiqa (198))

Aise mein roza todne ki to ijaazat di gai hai aur aisi naadir soorato'n mein us par koi kaffara bhi nahi hoga, balke sirf qaza ho hogi. Aur agar kahee'n aisi soorat musalsal ho, to uske baare mein ahle ilm ko sochna chaahiye ke wo log agar qareebi motadil mausam waale ilaaqo'n ki riaayat karte hue ghuroob e aftaab se pehle roza iftaar kar le'n to unke liye jaaiz hai ya nahi?

Albatta jaha'n ek taweel arsa (kai maah) tak din aur phir usi tarha raat ka silsila rehti ho (jaise qitbain aur unke qareebi ilaaqae hain) waha'n roza ka kya hukm hai?

Is silsila mein fuqaha ki aara mukhtalif hain, jiski buniyad taweel ul auqaat ilaaqo'n mein namaz ke hukm par hai. Aise ilaaqo'n mein andaaza se 5 namaze'n adaa ki jaaengi, kyouunke namaz e panjgaana ki farziyyat bila-takhsees tamaam musulmano ke liye aam hai aur is baat ka pataa khud hadees e shareef mein mazkoor ek (1) waaqia se bhi pataa chalta hai. Jis mein Hazrat Nawwas bin Sam-aan رضي الله عنه ki riwayat ke mutaabiq Nabi ﷺ ne dajjal ke zahoore ke waqt ek (1) aise din ki peshan goi farmai hai, jo ek saal ke baraabar hoga aur is hadees mein mazkoor hai: Sahaba Ikram رضي الله عنهم farmate hain ke ham ne arz kiya:

Aye Allah ke Rasool ﷺ! Us din jo ek فَذَالِكَ الْيَوْمُ الَّذِي كَسْتَهُ، أَتَكْفِينَا فِيهِ (1) saal ke masaawi hoga, kya ek (1) صَلَاةُ يَوْمٍ؟ قَالَ: لَا، أَقْدَرُوا لَهُ قَدْرَهُ الْخ. din ki namaz kaafi ho jaaegi? Aap ﷺ ne farmaya: Nahi: Balke us din andaaza se kaam lo.

Muslim Ma'a An Nawawi: 9/18/65-66; Sahih Tirmizi lil Albani: V2 P249 [Maktaba at Tarbiyya

¹ T: (زراعت) Kheti-baadi [RKT]

Is hadees ne goya namazo'n ke masla ko do-tok kar diya hai, ke unke auqaat ke liye andaaza se kaam liya jaaega. Ke har 24 ghanto'n ko ek shab o roz tasawwur karke auqaat e namaz ke darmiyan jo fasal hai, uska tanaasub malhooz rakhte hue namaze'n padhi jaaengi. Kyoune Sharah Muslim Nawavi mein andaze se kaam lene ki tashreeh bayaan karte hue likha hai: *"Fajr padhe'n aur jab tuloo e fajr aur Zohar ke darmiyani waqt ke mutaabiq arsa guzar gaya to namaz e Zohar padhe'n. Aur jab Zohar aur asar ke darmiyan waqt ka arsa guzar gaya to namaz e asar padhe'n aur phir asar o maghrib ke darmiyani waqt ke mutaabiq arsa guzar gaya to maghrib padhe'n aur isi tarha hi isha. Phir Fajr, Zohar, Asar phir Maghrib aur namaz e Isha. Ye silsila isi tarha hi chalta rahega, yaha'n tak ke wo din khatam ho jaae"*. (Sharah an Nawavi alaa Sahih Muslim: 9/18/66)

Aise taweel ul auqaat ilaaqo'n mein jis tarha namaz ke auqaat ka andaaza se taayyun kiya jaaega aur jis tarha namaz ki farziyyat bilatkhsees aam hai, isi tarha hi maah e ramzan ke rozo'n ki farziyyat o hukm bhi. Choonke bila-takhsees tamaam musalmaano ke liye aam hai aur ye usi waqt bar-qarar reh sakta hai, jab aise muqaamaat par bhi andaaze se saal ke 12 mahine mutaiyyan kiye jaaen aur un mein se maah e ramzan ul mubaarak ke roze rakhe jaaen. Aur aise muqaamaat ke baashindo'n ko in muqaamaat ke mutaabiq amal karna chaahiye. Jo unse qareeb hain aur waha'n mamool ke mutaabiq din aur raat ki aamad o raft ka silsila jaari hai. Kyoune waqt ki haisiyat mahez ek (1) alaamat ki hai. *Wallahu A'alam*. (Mulaahaza farmaen: Jadeed Fiqhi Masael: P84-86)

Rooyat e Hilaal Ki Dua:

Rooyat e hilaal, ikhtilaaf e mataale aur baaz deegar masaail ke zikr ke baad ye bhi pesh e nazar rakhe'n ke hilaal ya chaand maah e ramzan ka ho jise dekh kar agle din se roza rakhna shuru kiya jaata hai. Ya maah e shawwal ka, jise dekh kar agli subh eid ki jaati hai. Ya chaahe kisi bhi doosre mahine ka chaand kyoune na ho. Use jab pehli martaba dekha jaae to us mauqe ke liye Nabi e Akram ﷺ ne ek dua taaleem farmai hai. Chunache Sahih Ibne Hibban, Sunan Daarmi, Musnad Ahmad aur Mustadrak Haakim mein is dua ke ye alfaaz hain:

Allah sabse bada hai. Aye Allah! Is chaand ke saath hamare liye aman o imaan, salamati o islam aur apne pasandida o raza-yaafta amaal e khair ki taufeeq arzaa'n farma: Aye hilaal! Hamara aur tera Rabb Allah hi hai.

اللَّهُ أَكْبَرُ اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمَنِ
وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ وَالتَّوْفِيقِ
لِمَا نَحِبُّ وَتَرْضَى رَبُّنَا وَرَبُّكَ اللَّهُ.
(Surah)

(Muslim Ma an-Nawavi: 9/18/65-66; Sahih Tirmizi lil Albani: V2 P249 [Maktaba at Tarbiyya li Daulah al Khaleej, Riyadh edition])

Tirmizi mein qadre ikhtisaar hai aur ye mukhtasar dua hi ziyaada maaroof bhi hai, jiske alfaaz hain:

Aye Allah! Is chaand ke saath hamare liye aman o imaan aur salamati o islam naazil farma. Aye Hilaal e Noo! Mera aur tere parwardiggar Allah hi hai.

اللَّهُمَّ أَهْلُهُ (أَهْلُهُ) عَلَيْنَا بِأَيْمَنِ (بِالْأَمَنِ)
وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ
اللَّهُ.

(Tirmizi ma at Tohfa: V9 P414, Talha bin Obaidullah رضى الله عنه se riwayat hai)

In dono duaon mein se jo bhi yaad ho kar le'n aur agar kisi ko koi ek bhi yaad nahi to ek (1) yaad kar leni chaahiye.

Andaaz e Dua:

Yaha'n ek aur baat ki taraf ishaara kar dena bhi munaasib maaloom hota hai ke baaz log chaand dekhne ke baad jab tak dua karte rahe'n apna rukh chaand ki taraf hi kiye rehte hain. Ye andaaz e dua durust nahi, kyonke Musannaf Ibne Abi Shaiba mein baaz asaar e sahaba رضى الله عنه mein iski mumaaniyat waarid hui hai. Chunache Hazrat Ali رضى الله عنه farmate hain: *"Jab tum mein se koi shakhs chaand dekhe to uski taraf sar (mu'n) uthae na khada rahe. Balke ye keh dena hi kaafi hai ke mera aur tera Rabb Allah hai"*. (Musannaf Ibne Abi Shaiba: 12/8/11 (ba-hawaala) Tehqeeq al-Kalaam ut Taiyyib lil Albani: P91)

Yaane chaand dekh kar sirf dua kar dena hi kaafi hai. Udhar mu'n kiye khade na rahe'n, ek doosre asar mein Hazrat Ibne Abbas رضى الله عنه ke baare mein marwi hai ke wo chaand dekh kar asman ki taraf mu'n kiye khade rehne ko makrooh samajhte the aur farmaya karte the ke chaand dekh

kar apni raah le'n aur dua kar de'n. (Ibne Abi Shaiba as in 205)

Maah e Ramzan ki mubaarak saa-aat¹ aur aam auqaat mein aap sabki duaon ka taalib.

Abu Adnan Muneer Qamar Nawabuddin

Tarjuman, Supreme Court, Al Khobar
Daaiya Muta'aun Maraakiz Daawat o Irshad
Ad Dammam, Ad Dahrn, Al Khobar (Saudi Arab)

¹ T: (سَاعَت) Waqt ki koi ikaai, lamha, lahza, daqeeqa [RKT]